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JOURNAL OF THE SALWEEN SURVEYING EXPEDITION.

(With Map.)

AND

REPORT OF THE KARENNEE MISSION.

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JOURNAL

OF THE

SALWEEN SURVEYING EXPEDITION.

BY

LIEUT. G. COLQUHOUN SCONCE.

JOURNAL OF LIEUT. G. COLQUHOUN SCONCE, WHILE EMPLOYED ON THE SALWEEN SURVEYING EXPEDITION.

November 22nd, 10 P. M.—Left Moulmein in company with Captain Harrison, and arrived at Dunnoo on the following evening.

23rd.—Started again the following morning for Khemboan Khyou, where we remained for the day, and marched into Beeling the next morning; here I was met by Lieut. Watson, who returned with us to Shoay-gheen, which we reached on the morning of the 30th.

December 1st to 11th.—Employed engaging our guard and arranging our carriage, which we had some trouble in obtaining on account of the hostilities in the Shau States; the owners of elephants all being unwilling to hire them out; so we were obliged to purchase four, which we succeeded in getting for Rs. 2,000.

11th.—All our arrangements being nearly completed, started to-day for Shangeek, where we arrived in the afternoon, and left again the following morning for Bangatah; where we arrived by 11 o'clock; here we were obliged to remain three days on account of the road ahead not having been cleared.

Wednesday, 16th.—All our arrangements being completed and the roads reported clear, left this morning at 7-25 A. M. and arrived at Little Bangatah at 9-25, a small village consisting of only a few huts and situated on the same stream. Proceeding on in an easterly direction, we came to the Lawa stream, which we followed for a few miles; after this we commenced an ascent very gradual at first, but soon got more difficult, and some places nearly precipitous, until we reached Noatsakan, a halting place on the top of the hill, 1,800 feet above sea level; the elephants and coolies not coming up till several hours after us, much done up. Course north north-easterly, distance 15 miles.

Thursday, 17th.—Did not get away till late this morning owing to one of our elephants having gone astray, but immediately it was found, we started off (7-30 A. M.), and after a most tiresome march arrived at Thayetpenkudat at 1 P. The road to-day lay in a north north-easterly direction over a high hill (about 4,000 feet), from which we had a lonely view of the Pegu plains that lay to the westward, stretching out as far as the eye could reach; the road was very bad, and would easily be much improved at a small outlay, but quite absurd to think of making a tramway such as Captain Spry proposes.

Friday, 18th.—Halted to-day at Thayetpenkudat to rest the elephants; found it to be in Latitude 18° 21′ 36″ north, Longitude 96° 53′ 30″ east, and 2,010 feet above sea level.

Saturday 19*th*, 7-15.—Started for Thailan; had very little trouble in loading our elephants, having got plenty of coolies; the road for the first two hours was over a succession of hills, until we came to the summit of the Kouktaga (stonegate), which is 3,221 feet above sea level; this place is a very narrow defile between two high rocks densely wooded on both sides, and was once held by the Kareens against the Burmese troops with success; leaving this the descent led for a short distance through thick jungle, until we came to a small stream, which we followed for 10 miles, when a sudden turn of the road over a small hill brought us into Thailan Zayat, situated on the banks of a stream of the same name, where the Shan Caravans generally halt; it is rather a pretty spot, being surrounded on all sides with woody hills; here we found a few fir cones, a sure indication of the trees not being far distant. A party of Kareens came into our camp, who had evidently never seen a European before, and were much surprised at the different articles we showed them. They do not understand a word of Burmese; wear very little clothing, and a strong sturdy race, and make capital coolies; carrying very heavy loads over the steepest hill or along the bad road seems to make very little difference to them; one man had a load nearly 70 lbs. in weight, and he was one of the very first in without any appearance of being overfatigued. We had again to-day a good view of the surrounding country, which is nothing but a mass of hills in all directions, by no means adapted for tramways.

Sunday, 20*th*.—Started off this morning a little after dawn; had the Thermometer as low as 62°, which made walking very pleasant for the first ten hours. The road to-day is a great improvement to what we have lately had; no steep hills to cross; only now and then a few small ascents, until we came to the plain at the opposite end. About 2 miles off we saw the first fir tree growing at an elevation of 2,500 feet: the appearance of the country is greatly changed to-day; from the dense jungles and hills we had hitherto been going through, it is now clear and open with trees growing on the hill sides. After crossing the Lomatee stream we halted on the opposite side, distance 12 miles, direction north north-easterly; the small hut that we are in is in the centre of a chilly and tobacco garden, with a few cotton plants here and there, but very small and poor. Looking to the eastward we have a hill in front covered to the top with very fine fir trees. The evening was very cold, with strong northerly wind, which made a large pine fire very acceptable.

Monday, 21*st*.—Woke this morning from cold, with a fog so dense that nothing could be seen a few yards ahead. Thermometer down to 44°, and after starting had some difficulty at first in finding our road, which lay over a hilly undulating country well wooded: at the top of the last hill the view of the Yoouzaleen Valley was very fine, with the hills on both sides covered up to the very summit with pine; the last mile was through thick elephant grass, at the end of which we suddenly came upon the Yoonzaleen stream, which we crossed,

and found Mr. O'Reilly encamped, being unable to proceed, as his elephants had not yet arrived from Paboon. The Yoonzaleen stream is very low at present and easily forded, but rises during the rains about 20 feet, when by all accounts there would be little or no difficulty in floating down some of the magnificent pine timber to Moulmein; the only obstruction in the way is the fall, but that I believe is more a rapid than a fall, and not longer than 48 feet in the dry season; so with men to guide the timber at that place it might be done, and would prove a very profitable speculation to some of the merchants, as it would take the place of the expensive teak timber for mast and yard pieces in all the ports of India.

Tuesday, 22nd.—Remained here to-day on account of the elephants, which are already beginning to show signs of fatigue; found this place to be 2,455 feet above sea level; latitude 18° 33′ 40″ north, longitude 97° 8′ 15″ east.

Wednesday, 23rd.—Parted with Mr. O'Reilly, and were off by 7 A. M. in a N. N. E. direction; light northerly air, and a very thick fog and very cold; the road to-day much the same as usual, nothing but one succession of hills, some very steep and difficult to ascend, one, the Kaynee Toung, 3,981 high; some of the tops and sides of the hills were partially cleared, where the Kareens grow their rice; it is a very different kind to what is grown in the plain, being of a reddish color, and when boiled, all the particles stick together in a glutinous mass that has to be cut with a knife. Encamped to-day in a very exposed position on the side of a hill, and found it bitterly cold towards sunset. There would be some considerable difficulties to overcome in constructing a tramway over the road we came to-day.

Thursday, 24th.—Could not sleep towards morning on account of the cold wind that blew right through our hut, and glad when it was time to get up and to find that the servants had replenished last night's fire; got away by 7, and had several hills at first starting; the information we could get regarding the roads was always most unsatisfactory, no two accounts ever agreed, and we seldom ever knew where we were to halt, or how far it was to the next water; the road does not appear to be much frequented, except by the Kareens going from hill to hill; their houses are generally built near the top in some sheltered spot that cannot be seen from the road, and where no one would ever expect to see a village unless it was pointed out. On the whole, the road to-day was not quite so bad as we have had it, the hills being neither so steep nor so high. After going along for about 8 miles, we most unexpectedly, on crossing a small hill, had a most magnificent sight of the valley of the Salween and adjacent country, and far away on our right hand could be seen the high hills of Cambodia towering up above the mist; to the left again we had the Karennee mountain, and at our feet some 4,000 feet down lay the Pah Choung with the several low ranges of hill; beyond the hills were all covered with low jungle, except where the Kareens had cleared it for rice. The Salween itself we could not see on

account of a thick mist that hung over it. From this point the descent was very precipitous down to the Pah Choung, where we arrived at 11, and encamped on the opposite side out of British Territory. The view to-day confirmed us in what we had scarcely any doubt about since leaving Bangatah, of the total impracticability of constructing a tramway over these hills; the roads are capable of being much improved, and in many places the ascent and descent made much easier at a very small outlay; but to attempt a tramway by the route we came is perfectly impossible.

Friday, 25th.—Halted to-day to rest the elephants that were now showing signs of fatigue. The Pah Choung is our boundary stream, and runs between two high hills where we crossed; was in latitude 18° 41' 21" north, and longitude 97° 17' 30" east; here we met an elephant coming from Kanlodo, which we were glad to hire.

Saturday, 26th.—Got away by 7, and had some tiresome hills at first to get over Tasaiday; the highest we found to be 3,522 feet above sea level; from there we began gradually to descend, though by a very winding path, until we came to the Trelian on the top of a hill, where there was no water and little or no food for the elephants. The features of the country are fast changing, there is a good deal less jungle, and the trees stand out more open; from the top of Tasaiday we had a fine view of the surrounding country—nothing but a chaos of hills in all directions; those immediately below us had a number of bamboo huts scattered about, where the Kareens live, who cultivate the paddy on the sides of the hills; this seemed to be a favorite spot for them, and more patches cleared than we have yet seen, which gives the hills a very picturesque appearance. Course east, distance 10 miles, but the road was so very tortuous that I do not think we are more than 3 or 4 miles from where we started. To the northward could be seen a high prominent hill, which the Burmans call Pah Poho.

Sunday, 27th.—Got away about our usual time, but before three of our elephants had been found, they being supposed to have wandered during the night in search of water, which is some distance off; the road as usual commenced with a steep hill, which we soon got to the top of; from here we had a very fine view, and would have seen the Salween if it had not been for the dense fog that always hangs about the valleys, not even rising in the middle of the day; the high hills of Combodia were plainly visible, rising up in the distance above the fog; going down the other side of this hill we were descending into the valley of the Nga Choung by a very steep, and in some places dangerous road. After winding along the foot of the valley for some 3 or 4 miles, came to the Nga Choung, which we at once crossed, and encamped for the day on the other side. Course east 9 miles; elephants not up till seven in the evening.

Monday, 28th.—After leaving this morning, the road followed the course of the Nga Choung, which we crossed six or seven times for about 6 miles, and then suddenly turned off in a northerly direction through a mountainous ravine; this we followed to the top of the hill and down

another ravine on the opposite side, until we came to a very pleasant spot on the bank of the Kyon Choung, where we encamped. A party of traders had been here a few days before us; it is a pity we missed them, for we might have obtained some information regarding the disturbances in the Shan States. It is somewhere about here that the Messrs. Harper were dacoited.

Tuesday, 29th.—When we first started the morning was rather chilly, but soon got warm; road much the same as usual, with perhaps a little less jungle. 8-45—came most unexpectedly upon the Salween River, which we found to be a fine broad stream, by no means rapid and apparently very deep; saw two rafts floating down crowded with men, and went down to the banks in hopes of having some conversation with them, but they had passed before we could get down the point where we struck; the Salween was close to the Kouk loongee (large round stone), which had a quantity of timber lying across it, and apparently only required a slight touch to send it into the river. The road then turned a little more inland, and we saw no more of the river until we got to the Kaimayphoo Choung, on which we encamped about a mile from where it falls into the Salween.

Wednesday, 30th.—At the Kaimayphoo Choung (white tin stream), we remained to-day in hopes of our messengers returning from Tratophoh Village. Went down this morning to the Salween, and found it a fine river about 300 yards wide at present, but evidently, during the rains, about twice that breadth. We saw a good deal of fine timber lying about that had been left on the banks by last year's freshes. The river here is only about 200 feet above the level of the sea, and does not run faster than at the ordinary tide of Moulmein, so between this and the Hatgees the rapids cannot be of any very great extent, for taking the whole distance from Amherst to this, the fall is little more than a foot a mile.

Thursday, 31st.—Messengers not yet returned; hope they have not been detained. Heard that Mr. O'Reilly would be up to-morrow or next day, so will remain here until he comes. The Koloodo Inspector of Police leaves us to-morrow morning; he has made himself very useful in every way since he joined us at the Yoonzaleen, and will be missed for the first few days.

Friday, January 1st, 1864.—Kaimayphoo Choung latitude 18° 50′ 00″ N., longitude 97° 20′ 45″. Mr. O'Reilly joined us this morning, so we shall both go on to-morrow morning, whether our messengers return or not. Shall be glad to get away from this place, as we have had several of our people complaining of fever, &c.

Saturday, 2nd.—Little after day-light crossed the Choung and proceeded along the best road that we yet have had; saw the Salween several times just like what it was before. Past the first batch of Shans going south with their merchandize upon bullocks to the number of about 100. Halted at 10 o'clock, having gone 8 miles in a N. N. W. direction.

Sunday, 3rd.—For the first six miles this morning our road lay in a N. W. direction over small hills and undulating ground, toward the high hill that we had seen from the opposite side of the Pah Choung; at the foot of this hill, after crossing a small stream, we struck off in a northerly direction over several hills with steep descents for about six miles, till we came to a small stream, along which we proceeded until we reached the Too Choung, a fine broad stream not easily forded; here we encamped for the day after a march of nearly 18 miles.

Monday, 4th.—Halted to-day and obtained observations for latitude and longitude. Our messengers returned to-day, they having taken a short cut through the jungles; had missed us and gone back as far as Kaimayphoo Choung; they brought us answers from Tsalaphoh and Bodaikai to the effect that they would be glad to see us if we were not going any further, but that if we were passing up to the Shan States, they requested us to take some other road than through their villages, as they had closed all their roads on account of the disturbance in the Shan States; this answer left us no option but to proceed on with Mr. O'Reilly to Kephogee Village and thence on to Mone, as we could not hear of any road on the east bank of the Salween. Two of Kephoogee's sons came into camp this afternoon to meet Mr. O'Reilly.

Tuesday, 5th.—Left shortly after day-light over a road much the same as usual; low stunted jungle all the way, some parts very rocky and bad for the elephants; got into the Fekan at 10-30, distance 10 miles, in a northerly direction. There is a curious tribe close to, who have a language of their own, and whose manners and customs differed entirely from the Red Kareens; they wear little or no clothing, but have masses of beads round the legs and thighs; some of them came into camp and begged Mr. O'Reilly not to burn their village, and when told that our object of coming was any thing but to burn their villages, bolted off at once into the jungles to communicate the pleasing intelligence. Passed another batch of traders with about 100 bullocks going south.

Wednesday, 6th.—Course north, distance 8 miles. Road good; much less jungle, and what there was more open, many large tracts cleared for rice, pumpkins, &c.; passed some Karennee (the first we had seen) returning from work in the fields just before getting to the halting place; had a very fine view of the distant hills, all wooded to the top with the undulating foreground all under cultivation. Passed another batch of traders going to Moulmein with 50 bullocks laden with sticklac, beans, jaggery, and other small articles. From here there is said to be a road over the hills to the westward that goes to Tonghoo.

Thursday, 7th.—Had a very indifferent halting place last night, and found it very cold towards morning. Up by day-light and away shortly after; road for the first five miles lay through a valley, with the hills on both sides under cultivation. We then struck across some small hills in an easterly direction. On the top of the last we came to the first Karennee village, of some 20 houses, built of bamboo and covered with thatch;

from here we had a very hot fatiguing march of 4 miles over cultivated hills without a single tree into Kephogee's village, which appears to be a wretched-looking place for the residence of the Chief of Western Karennees.

Friday, 8th.—Halted to-day for rest as well as to purchase bullocks for carriage, as we had to send back from here the elephant we had hired. Our coolies refused to go on any further; found great difficulty in purchasing bullocks, as the people seemed unwilling to sell them, so sent on some of our people to a village ahead in hopes of getting them there at a more reasonable rate. The country here has quite a different appearance, no jungle to be seen and scarcely any waste land, all under cultivation, with the fields merely divided with hedges; the crops had just been gathered, which gave the country a rather bare appearance.

Saturday, 9th.—One of our elephants missing this morning, the Mahouts in search of him all day without finding it.

Sunday, 10th.—Bullocks not having arrived, hired some from the village to take us on to Nuay Doung, and after a great trouble on packing them got away by 8-40 A. M. Here we parted with Mr. O'Reilly. Road to-day very good, over cultivated hills for 8 or 9 miles; we then came to a narrow valley, which we descended, and at the end we saw the plains of Karennee stretching northward as far as the eye can reach, and a long way in an easterly direction. We halted to-day in a green field, with a nice stream of water running close by, which is a great thing for the elephants, which have not had a good drink for some days, but the food for them is very scarce; the weather is now very pleasant, even at midday; do not feel the sun very powerful.

Monday, 11th.—Morning very cold; up by dawn and off shortly afterward over a level country; here we find villages scattered all about with men and women working in the fields; after a pleasant march of 7 miles we arrived at the City of Nuay Doung (silver hill), which is situated near the centre of the plain, with a good many trees growing in the vicinity. We had no sooner encamped in a small field when we were surrounded by crowds of people who stood round our tent for the most of the day doing nothing, but staring at us; they were all most anxious about the object of our coming, and would not believe what we told them was correct. No food again for the elephants; we were obliged to buy some banyan trees for them; we were also obliged to buy firewood, which is very scarce here; the water also is bad, so will be glad to get away, but will be detained some days on account of the difficulty in purchasing bullocks.

Tuesday, 12th.—Shortly after day-light the crowd began to assemble round our tent and remained there the whole day; and it was not till after sunset that we got any peace. Some of the people tried to persuade us not to go on any further, as we would be sure to be attacked by dacoits, &c., &c., and said if we did go on would be sure to meet with great opposition from the Burmese Officials. Hope to get all the bullocks we require to-morrow.

Wednesday, 13*th*.—Tried to get away this morning, but were prevented on account of all the trappings for the bullocks not being complete, so had to make up our mind for another day's annoyance. There are two villages here, the Karennee and Shan, quite independent of each other and always quarrelling; the Shans all want to get away and come and settle in our territory, as they are living in constant dread of the Karennee, who take every opportunity of stealing their people and selling them as slaves; they are afraid to leave, as they most likely would be attacked on the road. Some of them said they would take this opportunity of us being here and Mr. O'Reilly at Kephogee to try and get away; there is not one of them who would not willingly come into our territory if they only could. Here we found that we had the option of two roads, one through Eastern Karennee, and the other by Mobye. After a great deal of enquiries we determined to take the latter, for we preferred trusting ourselves to the Burmese, into whose territory we were now close to, than by going into Eastern Karennee, where there are all a set of dacoits, and acknowledge no Chief or any authority, and do just as they like; the people from this place even refused to accompany us as guides if we went that way. Small-pox seems to be very prevalent here, for one out of every three people that came to our tent was marked by the disease.

Thursday, 14*th*.—Did not get away this morning till late owing to the difficulty in loading the bullocks, most of whom had never carried a load before, and our men not quite understanding how to manage them, and when we did start had not gone many yards when the bullocks all bolted in different directions, throwing their loads, smashing almost every thing that could be broken. After some trouble they were all caught and re-loaded and went on pretty well; one of the elephants giving himself a shake threw his load, which of course was the one with all the chemicals and medicines, but luckily very little was broken; crossed a stream about 2 miles from Nuay Doung that divides Eastern from Western Karennee; passed a number of villages to-day, the inhabitants all coming out to stare at us as we passed; did not encamp till late owing to the difficulty in finding water, but after all did not go more than 9 miles in a northerly direction.

Friday, 15*th*.—Very chilly this morning; Thermometer 44,° with a cold northerly wind blowing; got away very early, the road skirting the hills, and was one of the best we have had; the country to the eastward all under cultivation; the fields divided with good stone walls; passed many villages, some Shans, other Karennees. After about four miles the road left the hill side and led through the plains over ploughed fields, which was very tiresome and disagreeable walking; it was a long time before we could see Moyle pagoda, and were almost afraid that we would not reach it to-day, but it suddenly appeared in sight; close to the town we crossed the stream that divides Westerly Karennee from the Shan States, and arrived at Moyle at 11 o'clock; having gone 12 miles in a northerly direction, we entered the gates and went to a tolerable Zayat close to the Koung, where we breakfasted, but finding that the elephants were not

allowed inside the walls, we left it and pitched our tent close outside on the banks of the river which runs through the centre of the town, is about 50 yards broad and rather rapid. This river, I believe, has no outlet, but absorbed by the limestone hills a little to the southward and eastward of Nuay Doung. The Tsabobuah himself was absent at Paikone, but we sent to his brother, who is here, to say that we had arrived and wanted guides to show us on to Paikone; he sent us a present of rice and promised men to-morrow morning. He visited us in the evening, but stayed only a short time and left in a most abrupt manner, not even saying he was going, but in a slight pause in the conversation, quietly got up and went away. We offered him a chair, but he laughed and remarked to one of his followers that he did not understand these things; he was much amused at some ducks we had with us, as he had never seen any before. We were going to explain to him the object of our coming, but he stopt us short, saying he had heard enough about it already and did not wish to hear any thing more; he is a short stout man, with a disagreeable caste of countenance, and seems to have a great idea of his own importance. We did not go over the town, but our servants who went to buy provisions said there was nothing to be got in the Bazar. The pagodas poomger house was all in a very dilapidated condition and sadly in want of repairs.

Saturday, 16*th*.—Another very cold morning; Thermometer 40°; went away shortly after day-light over a pleasant shady wood over the slopes at the foot of the hills. When we got close to the stockade of Paikones, thought it not advisable to go in until we had forwarded your letter to the Tsabwab, which we accordingly did, and halted for the day, but we had not long encamped before a Burman Official came out to say that we were to come in with him; we told him we were tired, and that the elephant and bullocks had all gone out to the fields to feed, so we got rid of this man, but he had only a short time been gone before another one came out saying he had been ordered out to bring us in, but we told him that we did not intend moving until the following morning; the evening very cloudy and much like rain; will most probably have some during the night; the wind that had been very strong all day died away altogether at sunset.

Sunday, 17*th*.—Morning very cloudy and warm, but no rain; got away early in hopes of avoiding the stockade; saw some wild duck for the first time, and heard partridges calling in all directions, but could not get them up; found an Official waiting for us at the village who did all in his power to make us go back with him to the stockade, but after a great deal of talk we promised not to go on any further to-day, and would encamp the first favorable spot on the other side of the village. We had hardly got our tent pitched before a body of about 50 Burmese Troops came down upon us at the double, formed a circle round us, the man in command making a great noise, wanting to know who had brought us here, and why we had passed his stockade without permission, &c., &c.; he also ordered us to open all our boxes and give him a list of their contents; we gave them a list of all our boxes, &c., but told him

we would not open one, and if he choose to do so he might, for we had no means of preventing him, but we advised him strongly not to do so, for whatever he did would be reported to the Chief Commissioner; this had the desired effect, and he left them alone, but went round asking the contents of each; he was also very particular in his enquiries as to whether we had any "instruments for making maps." He told us that we could not proceed on without orders from Tulay, where his Commanding Officer was, but that an answer would most likely be back to-day, in which case we could go on to-morrow morning; he and his men then went back to their stockade. The Troops had a most disreputable appearance, dressed in dirty red jackets trimmed with yellow, hats like shields that had once been gilt, and a green putso; their fire-arms were old flint lock muskets and some few had dahs; they had remained round us for more than an hour, and their Commanding Officer's conduct all throughout was most insulting and overbearing, in fact, if we had been a band of dacoits he could not well have behaved worse. During the forenoon we sent to say that we would see him in his stockade in the evening, so about 4 o'clock we went and were shown into a little dirty bamboo hut, where no preparations whatever were made for our reception, but we sat down at the entrance on raised bamboos; after being there for a short time, a Burman came out and told us that we could not proceed without orders from Tulay, and he would take all the responsibility of doing so, and we might tell the Commissioner so; this we asked for in writing, which he at first refused to give, but afterwards sent us a small piece of dirty leaf without any stamp or formality of any kind, simply stating that it was on his authority we were detained there; after a little more conversation he promised to allow us to go on if no answer came from Tulay by the day after to-morrow; during this interview the head man himself did not condescend to come out, thereby again directly insulting us, but sat in an inner room, sometimes calling out to the man who was speaking to us. To get to the stockade we had to pass through the Burman village and cross the Mobye River by a wooden bridge, about 30 yards wide. We then entered the stockade by a narrow gate; it appears to be of an oval shape about 300 yards wide, and 150 broad; inside there are only a few huts, and all of them seemingly of a wretched kind; one small gun, a 2 or 3-pounder, and a couple of jingals, were all the Ordnance we saw. All the time we were there the house was surrounded with men, women, and children, all very ugly and dirty, with the exception of one young girl, who was very fair and had a very pleasing expression. We left the place much disgusted with our reception, and determined not to go near the stockade or see this Tatmoo again. We were constantly being asked, why have you not got the King's Letmat, and without that I am certain it is impossible to travel through Burmah. As to the treaty, they said they did not know anything about it, and had never heard of it (this, of course, we did believe), at any rate (the Tatmoo said), treaty or no treaty, you shall not leave this until I receive order from my superiors to allow you to go, and if that does not come, you must go back.

Monday, 18*th*.—Found out to-day that the Tsabaw was in the village, but not allowed to come and see us by the Burmese Officials, by whom he is kept in constant dread, and has no power whatever here, now that there are Burmese Troops, for they know that any report made by the Tatmoo would be believed much sooner than anything he said. The Burmese Government have lost all confidence in the Tsabaw on account of this constant rebelling, and they, of course, all hate the Burmese, and would willingly throw off the yoke if they could obtain any assistance. In the evening, when we were quietly sitting by the fire outside our tent, we had a visit from three Shans, who said they had been sent by the Tsabaw to find out the real reason of our coming up, and as there were no Burmans near, we need not be frightened to speak out, and when told what it really was, they would not believe it, and commenced making overtures to us about getting assistance from our Government if the Shans would rise and throw off the Burmese yoke; this conversation we had to stop by telling them that the King of Burmah was at present our ally, and that they must not talk to us like that. We then told them of the treatment we had been subjected to, and as the Tsabaw was the Chief of the town, we held him responsible for what had taken place; they then said that the Tsabaw was very sorry for what had taken place, but that he had no power to prevent it; they then made the extraordinary proposal, that if we only would join them they would attack and take the stockade that night and do any thing else we liked; this we at once stopped. We told them that it was our intention to proceed on the following morning; they promised us guides, and said they hoped we would send in and inform the Burmese Officials before starting, unless there might be a repetiton of what took place on our arrival.

Tuesday, 19*th*.—Sent off before day-light to the stockade to say we were off for Tulay, but the man returned shortly afterwards with the news that the Tatmoo had returned from Tulay during the night and would shortly visit us, so our departure was put off. About 9 o'clock he made his appearance, guarded on both sides by a line of Burmese Troops, with a man carrying a gold umbrella over his head, and followed by the whole town. We received him in our tent, and at once entered into conversation about the treatment we had met with on arrival, at which he expressed his regret, and said it would never have occurred if he had been here himself; that the man in charge was a fool, and did not know any better, &c., &c. We then told him that we were most anxious to proceed on at once, as we wished to get as far north as possible, and as we had already experienced considerable delays, hoped there would be no difficulty to our going on at once; he said that he was placed in a very trying position; that his orders were strict and imperative not to allow any one to pass the stockade without orders from Tulay; this, of course, was very discomforting, and we tried every argument in our power to persuade him to allow us to go on, but without avail, so we told him in that case we should at once return; this he was sorry to hear, and hoped we would think over it before making up our minds finally. During the conversation he said that, as two English Officers sent up by Government,

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you of course expect to be treated properly, and not as common traders; you have also come up on a political mission, for you have brought letters from your Commissioner to the Tsabaw, but "why have you no Letmat from our King;" if you had that every thing would have been thrown open to you, we would all have been obliged to accompany you from place to place, and be responsible for your safety; he said that he knew all about the treaty and that British subjects were to be allowed to pass through any portion of the King's territory, and if we had been traders no opposition would have been shown us, but when the treaty was made the King did not contemplate that Officers were to travel through his country without a pass from him when on a political mission; that part of the treaty, he said, required alteration; he also said that they could not understand why we had come up by this road, for you say that you want to go to Moni and Thume, why come by such a difficult route, it would have been much easier for you to have gone by Mandalay, where you would have seen the King and obtained all the necessary passes, and had no trouble like this. We told him that our orders were to come by this route, and all we had to do was to obey them. He was most anxious to know where Mr. O'Reilly was, and if he was coming on also, and why he had come up; he had heard that we had timber elephants when at Kephogee's village, what had become of them. We explained to him that Mr. O'Reilly and ourselves being together our party was of course larger, and when we separated of course our number had decreased, and we left Mr. O'Reilly at Kephogee, and he did not intend coming into Burman territory at all, looked as if he did not believe a word we were saying. It was a mistake our coming with Mr. O'Reilly, for all the Burmese as well as Shan Officials believe that he is following us with a large army, and that we are only an advance guard to sound the Shans; they will not believe that the one and sole object of the expedition is to ascertain the best roads for traders, and to find out if the Salween is a navigable stream; they say that any person could tell you all about that, and do not see why Government should send up two Officers for that purpose only. We asked the Tatmoo if we had gone by another road would we have been stopped like this? he said that wherever you went at the frontier station, you must have waited for orders without you had the King's pass. All throughout the interview he spoke in a very pleasant friendly manner, a very great contrast to the conduct of the man who received us on arrival. In the afternoon we decided to wait for an answer from Tulay, as it would be a pity to throw away the season without getting further north; this we communicated to the Tatmoo by letter, saying it was principally owing to his visit that we had made up our minds to remain, and hope he would not detain us longer than was absolutely necessary.

Wednesday, 20th.—Mornings getting much cooler; Thermometer down to 38.° The ground about this is all under cultivation, but at present the people are doing nothing, having gathered their crops last month; the only things we saw were tobacco, cotton, and ground nuts, and those only in very small quantities nothing more than required for

their own use. Several people came to camp and enquired if we had brought any woolen or cotton goods for sale, as they would much wish to buy some.

Thursday, 21*st*.—Every night we are annoyed by some secret visitors of Shans, who come to tell us that we are sure to be attacked, but that the Tsabaw has men all round the camp to give us warning; this of course is all nonsense, for we never have been safer from dacoits than we are at this present moment; it is just a report got up by the Shans to try and interest themselves in our favor and put us against the Burmans, who, on the other hand, bring long stories during the day about the rascalities of the Shans. Nothing of any interest occurred to-day; nights intensely cold and days excessively warm; had to-day a variation of 50° between 7 o'clock and noon, any thing but healthy; but we have no sickness in camp.

Friday, 22*nd*.—Had a thin coating of ice in our basins this morning for the first time, but as soon as the sun rose we were glad to get into the shade of the tent; numbers of people are daily visiting the camp, and delighted with every thing they see; many will sit for hours doing nothing but stare at us. We give away small presents of needles, thread, &c., daily, which the Shan women greatly appreciate; our servants carry on a trade in empty bottles, for which they get firewood, ground nuts, &c.

Saturday, 23*rd*, *to Tuesday* 26*th*.—Nothing of importance occurred during these days. Got the pleasing intelligence that we may go on to Tulay, so are off to-morrow morning.

Wednesday, 27*th*.—Got away at last from Paikone without any trouble from the people of the stockade, road leading through low jungle on the edge of the plains; passed no villages and saw few men; halted at 10-30 after a short march of 8 miles nearly due north, but it was quite long enough, for the bullocks were throwing their loads in all directions; one bolted into the jungles and could not be found.

Thursday, 28*th*.—Shortly after starting passed the village of Yagone, where there is a bazar to-day, but the people had not commenced to assemble when we passed, but shortly afterward met people on the road going to it, carrying fish, vegetables, ground nuts, &c., &c., capital road over much the same kind of country as yesterday; heard the partridges calling all round, but could not get them to rise. 11, got to Wausten Choung, a beautiful clear stream, where we were glad to encamp after a 12-mile march northerly. A small village close to our camp, where we could not buy anything; they had not even firewood, which we had some little difficulty in getting. Bullocks went very well to-day, but one elephant is not well, and not up till long after the others.

Friday, 29*th*.—This morning was not nearly so cold when we started; less jungle and more trees and villages from a slight elevation, there seems to be a succession of them all along the Mobye stream, which meanders through the plain. Tsaga was the only place of importance we saw, and that did not appear to be very large, but we had no correct

means of judging, as the road did not pass it nearer than 2 miles; all the other villages were small; came to-day to the first Shan pagodas, which amount to the number of 200, all clustered together in a very small space enclosed with a low wall; then we went through and found most of them in very good repair and of quite a different style to the one in Burmah; none of them very high, seldom rising above 100 feet; the Choung and approaches were all in good order; the wall inside had some curious painting of English men of war; some in a smiling condition, and the sailors swimming about in the waters; on the tops of the hill all round them were small pagodas; here the plain got very narrow, with the Mobye stream running in the centre, and the road turned off over a hill on the other side; the plain opened out as broad as ever. We encamped to-day in a nice shady tope of banyan trees, with the river running close in front, and a small village on our right. The elephants much done up with to-day's march, so we hired a large boat to take our baggage on to Tulay. The boat was luckily large enough to enable us to lighten all our loads, which is a great thing for the elephants, which are all beginning to feel the heavy weight.

Saturday, 30*th*.—To-day the places widened out to a great extent in the small villages scattered all about; the only one of any importance we passed was Meedee, where there are some pretty groups of pagodas, but too far off for us to visit; road the whole way good, cultivated on both sides, some containing tobacco and ground nuts, which are just now being dug up, having been sown after the paddy was cut; came to-day to a large market place, but not being Bazar the sheds were all empty; here we intended remaining, but found that our boat had gone on, so were obliged to follow, which we did very reluctantly, for this was a very nice sheltered spot, where we would have remained unmolested by the number of people that daily crowd round our tent. We did not reach Toungthe till late, but found a comfortable Zayat, which we soon made private by putting up the sides of our tent, but even then the risk of all the people to get a sight of us was such that we could not keep off for some time; we are the first Europeans they had ever seen.

Sunday, 31*st*.—After a march of 8 miles over a good road arrived at Tulay, where we found a large comfortable bamboo house built for our use, where we could be as private as we liked, a very great luxury after the daily annoyance we had been subjected to for some time past; shortly after arrival we were visited by the Tsekay, who was very civil, asking all about the object of our coming, which we told him, and that we were very anxious to proceed on, and hoped there would be no difficulty to us going on at once, as the season was fast advancing and we wished to get back to Moulmein before the commencement of the rains; he was most careful in his replies, and would not say any thing definite, but thought that the Tatmoo would have no objection to us going on, and had no doubt he would give us every assistance in his power. We told him also that we wished to visit the Woondouk (Governor) himself, and would like to know where it would be most convenient for him to receive us; this he said he would send and inform us to-morrow morning;

shortly after he had gone several other Officials came to wait upon us; all their conversation was to the same effect as the first, but they all wondered why we had come up without a pass from the King; they knew all about the treaty, and that British subjects were allowed to travel without a pass, but they said that was only through Burmah Proper, and not through the tributary Shan States; that we were officers sent up by Government and not traders, but he thought the Woondouk would have no reason to detain us, and would give us any order that was necessary to assist us in getting rafts constructed over the Salween, but they could not understand why we were so anxious to find out about the Salween, what benefit it would be to us, &c., &c. This is Bazar day here, and the place is densely crowded; the number of people that are outside our house far exceed any thing we have had; luckily we have a private room where we cannot be seen; but from the exclamations of wonder, when we show ourselves outside, it is evident we are considered a very great curiosity.

Monday, February 1*st.*—Shortly after day-light an Official came to know when it would be convenient for us to see the Woondouk, and also to find out what we were going to say. We told him that we were quite ready to go at once; he then went away, but shortly returned saying every thing was prepared for our reception within; enquired what arrangements had been made, when and how we were to sit, &c., and as he could not inform us about this it entailed another reference; he again returned saying that we were to sit alongside of the Woondouk, but that we would be required to take off our shoes when we got up close to him; this we at once positively refused to do, so there had to be further references, but as he persisted in refusing to see us unless we did it, ended by us not going at all; the Officials used every argument they could think of in hopes of persuading us, saying that Colonel Phayre, Mr. Edwards, &c., &c., took off their shoes when at Mandalay, and why should we refuse to do the same. We explained to them that was a very different thing, taking off shoes in the presence of the King to taking them off before a Woondouk, but that we were quite willing to take off hats and pay him the same respect as we would to our own Commissioner and Governors, but it was all to no purpose; he would not give in, saying he was Governor of the Shan States, and required the same respect as was given to the King. We told him that by refusing to see us he not only showed us, as British Officers, great disrespect, but also being the bearers of the Commissioner's letters; from this all our misfortunes commenced; the Woondouk then sent to say that he was surprised at us coming up without a special letter to him who was the Governor of all the Shan States; this we explained saying that on leaving we had not been aware that he had been appointed Governor, but that we had letters to the Tsekay and Tsabaw of Monee who we had understood to be the headmen, and either or both of those we would be happy to send him, but he refused to have any; thus ended this day's proceedings, which were most unsatisfactory, as we now felt sure that he would do all in his power to detain us and throw obstacles in our way.

Tuesday, 2nd.—Nothing of any great importance took place to-day but a little more negotiating, which led to no favorable results; some minor Officials visited us, from whom we tried to find out something about the road, but all their accounts differed so materially that we were not a bit the wiser. Sent in the afternoon to say that as the Woondouk would not see us, and we had nothing else to do here, intended proceeding on to Monee the day after to-morrow, and hoped we would be furnished with passes, guides, &c.

Wednesday, 3rd.—This morning had a visit from the Nekan, wanting to know again why we had come without a letter to the Woondouk, why we had come? what we wanted? where we were going? and any thing about us; he said he did not think that the Woondouk had power to allow as to go on without a reference to the King; at this we expressed great surprise, that a great man in whose position we, English Officers, were expected to appear without shoes, should not have power to allow us to go on; he got out of this saying that our expedition ought to have been reported to the King, who would have issued orders regarding us. We told them that our departure had been intimated to the King, and that if he had not issued any instruction regarding us, it was not our fault, and as our orders were to return as fast as possible, hoped we would be allowed to proceed on at once; all this he said would be communicated to the Woondouk, and he would inform us in the evening what the result was, but no answer came except that three strong guards were placed round our house at sunset, who warned us not to allow any of our people to go outside at night, as they had orders to fire upon all stragglers; the object of the guard was nominally for our protection, and to prevent any of our things being stolen, but actually to prevent us leaving the following morning.

Thursday, 4th.—Sent this morning into the stockade to see if we could get any satisfactory answer from the Woondouk, and at last received notice that he at last had issued his final instructions regarding us, which were that we were not to be allowed either to proceed on or go back again for seventeen days, as he was going to send to the capital for instructions; that not being the kind of orders we had at all anticipated remonstrated most strongly against them, but to no effect; the mandate had gone forth and he would not alter it, so we must wait, all because, in the first place, we had not the King's pass, and secondly, that we would not condescend to appear before this Woondouk without our shoes, a thing we were perfectly determined never to do, whatever might happen; this detention is a great pity, for we shall now most probably have to hang over the most important part of our work in order to reach Moulmein before the commencement of the rains.

Friday, 5th.—Negotiations all at an end; nothing more to be said on either side, but the Woondouk sent to say that we were not to shoot close to the house; this of course we complied with, though it was done evidently to annoy us, as his own people were constantly firing in all directions around us. We had great difficulty in buying any thing except vegetable,

as the people seemed all afraid to sell us any thing. This is bazar day, and the number of people that attend it is very great, far, from the crowded state and size of the bazar, when I say that at least 5,000 strangers came in to-day; the principal articles that are brought for sale are ground nuts, rice of a particularly small white kind, much resembling the Bengal rice, only rather hard when boiled, ponies, bullocks, vegetables, earthen cooking pots, firewood (there is rather a scarcity of this article), tobacco, and cotton of a very fine soft silky kind, though short in the staple, but from the nature of the soil, I should think capable of being much improved; of fruits there are plenty of oranges, plantains, limes, and lemons.

Saturday, 6th.—Having to depend, in a great measure, on our guns for supplies, went out shooting this morning in the direction of the lake, walking along the bank of the Tulay stream; passing several villages we came to Naupan, a village of considerable size, situated on the Mobye stream, just where it runs out of the lake, here we got into boats and found the whole country intersected with canals, where we found large quantities of duck, teal, &c. The canoes all come from Karennee, as there is no timber in the Shan States; they are all covered over with Thetsee and sand to preserve them from worms, and seems to answer the purpose admirably. The native report here is that this Moybe River has no outlet, but forms itself into a large basin somewhere a little to the southward and eastward of Nuay Toung, and is absorbed into the limestone rocks; whether it is there or not it is difficult to say, but they all agree that there is no outlet for the waters.

Sunday, 7th.—Tulay would be a very small place if it was not for the Burmese Troops stationed here, but as we did not go inside the stockade, had no means of correctly judging their numbers, and the people that visited us were all very careful in their answers to our enquiries about it; the stockade is a square about 300 yards wide, protected on three sides by river which ——— off immediately above it, and by a deep broad ditch contesting the two streams on the fourth; in the centre of the square there is an inner stockade apparently surrounded by a ditch, and it is inside of this that all the Troops lie; we did not see or hear of any guns, but suppose there are only a few jingals. There is nothing of importance to be seen here; the view from our house is rather fine, with the river about 30 yards wide flowing at our feet; the bazar, town, and stockade on the opposite side, with the hills on the back ground, all dotted over with pagodas. There are three bridges across the river, all close together in a very dilapidated condition; immediately above the western one the river is black with fish of about 1 to 2 lbs. in weight; they never leave this spot, and are fed by the Poongees night and morning; as well as by almost every person as they cross, it is certain death to any person that kills any of them; shortly before our arrival a Shan was caught fishing and some dead fish in his possession; he was instantly taken away and killed without even reference to the Woondouk; all the people hold them sacred, as being the dead come to live again in a different form.

Monday, 8th, and Tuesday, 9th.—Nothing of importance took place to-day; visited some sugar-mills this morning; about a mile up the river there are fine mills in working order; the fly-wheels are all turned by the stream that runs very rapid at this point between rocks; they are all direct acting, the wheel being connected with a roller with cogs that turns another cylinder underneath; between these the cane is passed and the juice caught in jars below; the same batch of cane is pressed several times, so that none of the juice can possibly be left; the juice is then boiled down, and the refuse cane spread out to dry and used as firewood.

Wednesday, 10th.—Bazar day again, and crowds of people all day round the house trying to gain admittance. We allow a few to come in frequently, and give them small presents of one needle, a little thread, or a small string of beads, with which they go away greatly delighted.

Thursday, 11th, and Monday, 15th.—Very dull; nothing of importance has taken place; we are now even prevented from shooting, because one of us shot a pigeon a short distance from the house; he had also threatened us that if it occurs again he will confine the offender in the stockade, whoever he may be; altogether a most arbitrary order, seeing that his own people are daily firing all round us and no notice whatever taken of it; he is constantly doing little things to annoy us, because we would not go and see him; will be very glad when the seventeen days are expired; have been employed lately in rating the Chronometer, which, I find, is not going at all well.

Tuesday, 16th.—Wrote to the Woondouk to-day, saying that as the time of our detention was nearly elapsed, hoped he would prepare the order and have every thing ready for us, so that there might be no delay when the seventeen days had expired.

Wednesday, 17th.—Had a visit to-day from the Paikone Nekan, who is on his way to the Capital, about what Mr. O'Reilly is doing in Karennee; this, I trust, will not be the cause of delaying us, but as they take every opportunity of stopping us, should not be at all surprised if they make this an excuse for further reference to the Court; it is not only very unfortunate that Mr. O'Reilly and us should have come together, but it is a pity that our expedition has taken place in the same year, for the Burmese Officials have got the idea, and nothing we can say will make them alter their opinion, but that we have come up with another purpose besides what is mentioned in the Commissioner's letters; they think we are anxious to find out the feeling of the Shans towards us, to see what kind of country it is, and to find out all about the road, &c. &c., and that next year we would come up with an Army and take all the Shan States; this is also the Shan idea, and both fancy that O'Reilly is doing the same in Karennee. There is a report to-day that Mr. O'Reilly wishes to establish a town at the Karenay Phoo Choung, and going to place a Tsabaw there as the headman under British protection.

Friday, 19th.—Another visit to-day from the Nekan, who, we found out, had accompanied the mission to Calcutta; he was very civil and

plausible, assuring us that nothing would occur to detain us, and that we were sure to get away; he also regretted much that he had not been near on our arrival, as he thought that he could have prevented a great many of the difficulties that had arisen, and that the channel* that had been sent had not properly explained to the Woondouk our wishes. We also explained to him the reason why and how much we regretted not having had an interview with the Woondouk; this, he said, was much to be regretted, but could not be brought about without we consented to take off our shoes.

Saturday, 20th.—This is the Burmese new moon, as well as bazar day, which has brought an extra number of people into the town all very gaily dressed, and in the forenoon the crush that came in to see us broke the floor of the house down, but that did not stop them, for they kept pouring in all day long, looking at the different articles we had with us, and going away with small presents; they were all constantly asking for medicines, principally for sore eyes; that and small-pox are evidently the two principal diseases of the Shan States; many of the women were much fairer than any we had seen before, but generally they are as dark as Burmese. Had several visits to-day from the Nekan, who first said that there would be no objections to our going on to-morrow, but afterwards said that by the Burmese calculation our time was not expired until the following day, and begged of us as a special favor to him to remain one day longer; this we (unfortunately) consented to do on condition that no obstacles whatever would be allowed to detain us on Monday morning; this was all agreed to and every thing apparently settled. The Woondouk intended to-day to visit the pagodas, but the hour was put off from time to time until it ended by his not going at all; at night the roads from his house in the stockade up to his own, and the principal pagoda, were illuminated with numbers of small lamps stuck on bamboos so close together that they appeared to be one line of fire when near them; there was also a water illumination on the river.

Sunday, 21st.—A visit this morning from our Nekan, saying a letter had arrived during the night from the Capital, saying the King was unwell and unable to issue final instructions regarding us, but was shortly expected to be better and they might be expected now very shortly, &c., &c., but he (the Nekan) got confused, and contradicted himself so often that it was easily to be seen that it was nothing but a tissue of falsehoods to try and detain us a few days longer, so we told him that as they had been humbugging us so long we were determined to be off the following morning, and would send into the stockade and let them know before we started. During the evening several Officials came to us to talk about our departure; they were all told that we had made up our mind to be off the following morning; the last who came a little after 8 said that the Woondouk had retired and could not again be consulted with, so we would have to wait for another day; they were told the same as the others. I am very doubtful about getting away,

* Sic. in original.

but think we might manage it by showing that we did not intend to allow us to be humbugged by these Burmese Officials, whose word is *never* to be believed, and who have too much craft to convict themselves by giving us any thing in writing, and if any reference hereafter is made about our detention, they will most probably say that it was for our own pleasure we remained, or that the man who carried his orders must have misunderstood him.

Monday, 22nd.—Packed the elephants and bullocks; got all ready for starting, and sent into the stockade to say that we were off to Monee; after waiting for some time the Nekan came out and said that it was the Woondouk's order that we were *not* to go on, and that a written order to that effect would be sent in the course of the day; if it did not come we might start to-morrow morning without any reference to the stockade; to this we most unfortunately at once agreed. In the course of the day felt so much disgusted at the conduct of all the Burmese Officials, not a word they can for an instant be depended upon; and as we had now been detained here twenty-three days, with nothing whatever definitely settled, and the day of our departure apparently as far off as ever, wrote to the Woondouk saying that as I was not allowed to go on and carry out the orders of my Government, it was my intention to return to-morrow morning. I was induced to take this step, for I felt that we were far from being treated in a proper manner as British Officers, but also that the letters of which we are the bearers had been totally disregarded, thereby showing great disrespect not only to the Commissioner, but also to the British Government. This letter which was taken to the Nekan was brought back by his advice, as he said that he would obtain permission for my return without its being sent, and as that was my object in sending, allowed it to remain, as I had no doubt my sentiments had been explained to the Woondouk without its going.

3-30 P. M.—No written order has yet come, and I fancy never will, p. 30. The Nekan again came with a most unexpected letter from Dr. Williams at Mandalay, saying he was sorry to hear on his return to the capital that we were detained on account of the Shan disturbance, and that the King had sent down orders for us either to return by the way we had come, or to go on to the Capital; but as the Nekan did not say a word about this, we told him that according to his morning promise, we would proceed on to Monee the following day; to this he made no objection, but went away, saying very well. Answered Dr. Williams' letter and explained to him how all the Shan hostilities were a perfect myth.

Tuesday, 23rd.—Up early this morning and got away all safe, though in momentary fear of being stopped by the people from the stockade; sent in our letter to Dr. Williams to the Woondouk, requesting him to forward it on to Mandalay with despatch, but he refused to forward it or even to receive it, so it was brought back; we still proceeded on marching, requested to stop, and meeting with an empty boat a few miles below the

stockade, unloaded the elephants into the boat, with which I and a few followers went down to Naupan, crossed the river, and landed the things on the opposite side, Watson coming on with the bullocks and rest of the baggage. After waiting for some time on the opposite side without Watson making his appearance, got a boat and crossed over, and found him detained on the other side by the Burmese, but, as he said, he would come over if he had boats; these I easily procured, but before all the baggage was across, a body of Troops came down, took away all his boats to prevent him from crossing, and some also came over to my side and took away those that were on my side, thus cutting off all communication between us; this state of affairs continued until the afternoon, when Watson managed to obtain a boat to come over and consult with me what had now best be done, as the Official who had come from Tulay had offered him the option of the two roads to return by the way we had come, or to proceed to the Capital, but at the same time they said we would not be prevented from proceeding on, but at the same time most stringent orders had been issued to all the villagers on no account whatever to sell us any provisions, or give us any assistance, and to hinder us as much as possible, so as we had several rivers to cross not near any village, our guides taken away, and with only a few days' provisions, our going on was out of the question, even if Watson could manage to get across; to go back was almost as hopeless, for our carriage could not have stood the long and fatiguing march without any hopes of getting assistance, as the Official said they wished us to go to the Capital, but that was the very last thing we desired, as it would at once put an end to our expedition and the loss of the season; we felt in a very difficult position, and really did not know what was best to be done, when luckily we thought that if one of us was allowed to proceed to the Capital, he would explain how matters actually stood, and get the order for us to proceed, and to have assistance given us in getting along, as well as in the constructions of our rafts on the Salween; as this could easily be done in 10 days, and just leave us time to get back to Moulmein before the commencement of the rains, we thought it a very feasible plan. As I cannot speak Burmese sufficiently well, Watson undertook to go, while I remained where I was until his return: to this the Nekan who had come down often to us saw no objections, but would have to send up to the Woondouk for his orders. This state of affairs was certainly not very pleasant here, we were half on one side of the river and half on the other, not allowed to communicate, the people prohibited from selling us provisions, or even to speak to us, and it was with the greatest difficulty that Watson got his bed and dinner conveyed over to him after sunset: he was not allowed to go into a Zayat, but was obliged to sleep in the open air.

Wednesday, 24th.—No answer yet from the Woondouk; and as we had not given up all hopes of being able to get on, did not think that it was advisable that I should cross over, especially as the Burmese are particularly anxious for my coming over, but will stay here until I can make it appear that I am doing them a favor by crossing.

12 *Hours.*—The Woondouk sent to say that he would not hear of my remaining where I was during Watson's absence, as he was afraid of my being attacked by dacoits, &c., and that I must come up to our old house at Tulay; this I positively objected to, but had no objections to recross the river as soon as a suitable house was provided for me; this, of course, required another reference, and as an answer was expected in a few hours, Watson got all ready for departure, but no answer came, and we both thought they were trying to humbug us, and that if no answer came to our last proposition by 8 the following morning, that all thoughts of his going must be at an end. This day ended in the same unsatisfactory manner as the former, nothing settled, and both on different sides of the river, not allowed boats, and if it was not that I had taken possession of a small boat, which I took the precaution to have hauled up under my Zayat at night, would have seen very little of each other; and as Watson was living in the open air, and far from being comfortable, it was settled that I was to move over with all the baggage next morning, unless he was allowed to go to the Capital, which was now extremely unlikely, as they evidently did not wish to give us the opportunity of succeeding in our expedition this year, acting, we had no doubt, under orders from the Capital to that effect. The difficulty now was what was the next best plan for us to adopt, we had only the option of the two roads, to return by the way we had come, or to go on to Mandalay, so we had a long talk about it, and thought that we would have to take the latter route, but thought it best not to determine at once, and have taken a day to think about it before sending a final answer to the Woondouk.

Thursday, 25th.—After breakfast crossed over and pitched the tent close to some old pagodas; this evidently pleased the Officials, it was what they had wanted all along; but as we were always in hopes of being allowed to proceed, I delayed it as long as possible, and would have held out much longer, but Watson was by himself without a house or protection of any kind day or night. We were now allowed to purchase provisions from the people, which had hitherto been prohibited, and had no difficulty in obtaining boats when required. Made up our minds to-day to proceed to the Capital, as we thought it the best course for us to adopt. Our reasons for so doing were—

1*st.*—That the Woondouk had expressed his wish that we should take that route, and as we knew well by experience that if we took any other than that he wished us, what little chance we had of getting any assistance from him as long as we were in any territory subject to his jurisdiction, and as his influence extends far into Karennee, it was very important if our carriage had broken down.

2*nd.*—That on our way up in the cold and most favorable season of the year, we had lost two elephants out of five from fatigue and bad fodder; it was only but reasonable to suppose that when returning during the hot weather, the other elephant would break down; even now after a month's rest one is far from well, and capable only of carrying a light load; and taking into consideration the frequent long marches that we were often forced to make on account of the scarcity of water and

food for the cattle, and that over plain where there is no protection whatever from the sun and hills, that are in some places very steep, there was very little hope of our carriage holding out.

3rd.—That on our way up we had considerable difficulty in obtaining assistance openly from the Karennees; it is not at all likely they would be more likely to assist us when returning from an unsuccessful expedition, especially, as we have every reason to believe, when they are greatly influenced by the Court of Mandalay, who, we think, has been communicating with Tsalapho regarding us.

4th.—That it was most probable Tsalapho would throw every obstacle in our way to prevent us going through his territory; we would be obliged to return by exactly the same route as we had come, and unable to strike the Salween higher up than the Kannaypho Choung, but as there are no bamboos, then would be obliged to go on to the Pah Choung and there obtain assistance from the Inspector of Police at Kaulado and the neighbouring Karen villages, and with all this delay would not have got back to Moulmein before the commencement of the rains, and the information obtained regarding the navigability of the Salween would have been of little or no value.

5th.—That we thought it by far the most dignified course to proceed, for by returning by the route we had come, it would have shown the Karennees and Karens that our expedition had been a failure, and that we had been turned back by the Burmese Officials; this we thought was certainly not advisable, as tending to lower the British authority in their eyes.

Friday, 26th.—We communicated our decision to the Nekan, and told him it was our intention to proceed to the Capital the following morning, at which he seemed greatly pleased, busy making arrangements for starting. This is bazar day on the opposite side, which brought crowds of boats from all directions with articles for sale. Went up to the lake, which is only about half a mile from this; found it much larger than we anticipated, and on enquiries found it extended up past Noung Nuay; we saw no boats larger than canoes on it, and I believe there are none others, but those are very numerous, and are the general means of communication between the different villages that are scattered about the plain, which is intersected with creeks in all directions; the plain is such a dead level that little or no current is perceptible till you get a long way from the lake; on the lake and surrounding creeks and marshes there are numerous large flocks of wild fowl of all kinds.

Saturday, 27th.—Sent up all our baggage by boat to Nelay to keep our elephants as fresh as possible for the long march to the Capital, and walked up ourselves and encamped in a Zayat a little outside the town. We found now the advantage of going the direction that the Burmese wished, for we only had to express a wish for any thing, and it was immediately brought.

Sunday, 28th.—Started at dawn and passed Tulay without regret; our road lay along the foot of the hills through thick bamboo jungle for

5 miles, and then diverged a little to the eastward, with the Tulay lake not far off on our right; after passing several small villages and had gone some 10 or 12 miles, we came to a good stream with a Zayat close to where we intended halting for the day, but after waiting for some time after breakfast, and the bullocks and elephants not making their appearance, came to the conclusion that they must have taken another road, so started off again in hopes of being able to cut them off at the other side of the hill; immediately on starting we commenced ascending and kept winding about over the hills for several hours, and instead of descending on the other side, found ourselves on an undulating plateau richly cultivated. The ascent was in no place very steep, but long and tiresome; about half across we came to a small oval lake about half a mile wide and the water very muddy. After going on until nearly 5 P. M., and not being able to hear any thing of our elephants, halted in a good small Zayat close to a Koung; it had been raining heavily for the last two hours, so we were very glad to get a fire made and dry our clothes and make ourselves as comfortable as possible for the night. The distance we went to-day must be 24 miles in northerly direction. After getting to the top of the first range, we had a good view of the lake and valley of Tulay that lay immediately below us, the lake extending up in a northerly direction as far as the eye could reach. On this side of the hills the country has quite a different appearance from the level plain and high hills we had daily been accustomed to see; now we are in a beautiful undulating country, all the field in the highest state of cultivation, many of them separated from each other by nicely kept hedges or stone walls; every here and there were pretty topes of banyan trees or clumps of bamboos where these villages are generally found; the latter part of the road was very good, with one or two strong wooden bridges.

Monday, 29th.—Drizzling rain all night, but fair in the morning, though very cloudy and threatening weather. Did not start till late, as the Tsabaw of the village refused to give us a guide at first, and it took some time to persuade him to do so. After getting one we crossed another range of hills to a small village in hopes of cutting off our elephants there, but found they had just left, having halted there last night (they had made a long march last night in hopes of overtaking us), and had gone on to a village about 8 miles further, where they were to wait for us, so we at once followed and joined company at 11 A. M. We found them encamped in a small bazar close to a very bad Zayat, where we took up our quarters; the road to-day through much the same kind of country as yesterday, not a patch of waste land to be seen; the roads good and broad, with capital wooden bridges over all the streams. The weather much cooler and air purer than we have yet had it.

Tuesday, March 1st.—Country to-day of the same kind, but fewer trees and pagodas; the field all nicely kept and separated in many cases with prickly pear hedges. Halted to-day at Chyou, where we found a good small Zayat, but water some distance off. Several good pagodas close to the village, and Koungs all in capital repair. The villages

(Shans) all very civil and anxious to accompany us; the headman came to say that if we would only allow him to come and bring the whole of his people—they so detest the Burmese rule.

Wednesday, 2nd.—Nothing of particular interest to-day; road good; country much the same; passed several small villages generally situated in a clump of bamboos near a stream or well. Had some difficulty in knowing where to halt, as we had no guides, and the information derived from the people on the road was never correct, every person we met giving a different account of how many "dine" it was to the next water, so it was rather late to-day before we came to the well of Myeng-thedoo, situated on the road side, where we were glad to halt, pitching our tent in the middle of the road, no other place being available; distance 12 miles N. N. W.

Country to-day far more jungly, with only an occasional cultivated spot; passed only one village, and that a small one; had the same difficulty about the road as well as to find a suitable halting place, people all telling us there was no water near, but we luckily soon after came to a magnificent stream of clear water, where we halted in a pleasant shady spot. This is by far the best halting place we have had, not near any village or people coming to annoy us; elephants up late, but not much fatigued. The stream is called Lay-yua. Course N. N. W., 13 miles.

Friday, 4th.—Started this morning before dawn, and had some difficulty in finding our road through the thick jungle, not being able to see far ahead, but the road soon got into a more open country, much the same as yesterday, perhaps a little more hilly; water very scarce, though we passed many bridges and beds of streams that must be of considerable size during the rains. Halted at a Zayat at Yaynan, where there is a small tank of good water and capital feeding for the cattle; course N. N. W., 13 miles. The people of the village are of considerable size, call themselves Dunnoos, and say that they are neither Shans nor Burmans, but believe they originally came many years ago from Dunnoo, the place in the Martaban Division of B. B. In appearance I do not see any difference either in men or women. Here we found the Nekan waiting for us, who, instead of accompanying us as he should have done from Tulay, had gone ahead and left us to find our road the best way we could. We are now close to the head of the Nateik Pass, which we shall have to descend to-morrow, but cannot get any certain information about the road where we are to halt, every person seemingly having an idea of his own, where the water is and how far we ought to go; anyhow we are sure of a long march, and ought to get away early.

Saturday, 5th.—Started about an hour and half before day-light, as we anticipated a long hot march, and had at first some trouble in finding out the road, but at last got into the beaten track and proceeded along a good broad cart road for about two hours, when we came to the Burmese out-post at the head of the Nateik Pass, consisting of 30 men, and stationed here principally to prevent the Shans from leaving their country without permission, which they would most certainly

do if they had the opportunity, they so detest the Burmese rule, which is not to be wondered at, for there is no regular system of taxation, but when the Governor requires any money from a certain village, he sends out a body of Troops to bring in so many tickles of silver from the headman, and if this is not at once forthcoming, the village is plundered and burnt, and as the amount depends upon the Governor's requirements, they may be called upon at any time, and often more than once a year, so they are all in constant fear, and have no inducement to acquire more money, than they actually want, for if a man was known to possess any money, he would be at once come down upon for a large contribution, so they would one and all willingly come down into our territory if they only could; but such is the strict guard that is always kept at all the outlets, that very few ever succeed in getting away, and those are generally single men, without family or relations, for if they had and left them behind, would most probably be tortured and kept inside the stockade as hostages until the man's return. Immediately, on leaving this out-post, the descent commences, which, though very gradual at first, soon becomes very precipitous and dangerous; the patch in some places not more than 5 or 6 feet wide straight down the side of the hill with loose stones, at an angle of 60°; luckily, this was not for any great distance; we then came to bolders of rocks, which were more smooth and slippery by constant use, and so it continued in some places more steep than others; all the way down the hills were towering up all round us, and in some places where we could get a little view, nothing could be seen but masses of hills as far as the eye could reach. We at last got to a place called Yayzagoon (water-fall), where we were glad to stop for the day, though it was a very bad halting place, and no room to pitch the tent, and the water only trickling down out of a little stone spout. We were anxious to go on further, but could not get any definite information where the next water was, and as the elephants and bullocks were not up till late, did not wish to knock them up, as we had many long marches before us to reach the capital. It is difficult to rightly estimate the distance that we went to-day on account of the nature of the road, but from the time we were marching (nearly six hours), it could not be less than 10 or 12 miles, six of which was descent.

Sunday, 6th.—Could not start this morning till it was broad day-light on account of the road, which for the first two miles was, if possible, worse than yesterday, down steep slipping rocks with large holes; after this the road got much better, leading along through pleasant shady jungle at the foot of the hills for a short distance, and then came to a nice broad stream, which would have been a much better place to have halted last night; a mile further on brought us to a small village, which is usually the halting place for travellers, and where there are two very good Zayats; passing this village we had another short descent, which brought us at last to the plains; we then went along a level road through rich cultivated fields till we came to a river of considerable size, and which we took to be the Sittang, but were told that timber is floated down by it to the Capital, so it cannot be, and crossing this river, we went on for a few

miles and halted in a village called Daing, where there are capital Zayats on the banks of another stream flowing in a westerly direction; this stream is about the same size as the last, and is not the Sittang either, for the people all say that it flows into the Irrawaddy, so I fancy that the Sittang must rise much lower down than it is laid down in the maps. From Yaynan at the head of the Nateik Pass, down to the plain of Burmah Proper, is a descent of nearly 4,000 feet, and from what we can learn there is no other road by which the plateau of the Shan States can be reached; this, I am induced to believe, is correct, for we passed several parties of Troops as well as traders with salt going by this route, which they certainly would not take, if there was any other easier access. The country all about seems to be well cultivated, though the crops are at present all cut, villages numerous, and the people seemingly industrious and well off.

Monday, 7th.—Road and country the same as yesterday, all the streams nicely bridged, and plenty of villages scattered over the plains; some more pagodas to-day, with good Koungs and Zayats, at one of which we halted (called Yaynoon); after marching 13 miles in W. N. W. direction, there is a small sluggish stream close by, but the water good.

Tuesday, 8th.—Road and country the same, and after a march of 11 miles halted in a small Zayat outside the town Chautsai, which is one of considerable size, with a large river flowing through the centre of the town; this place and the surrounding district is supposed to be one of the best cultivated and most flourishing there is in Burmah Proper.

Wednesday, 9th.—Country the same; crossed several large streams, all well bridged; passed a town of some size, where there was a very large bazar going on close to a stream with good large canoe on it, which the people use to bring their goods to market. Had a long weary hot march, and halted in a very bad Zayat outside the village Goungbunjee (large banyan tree); distance 15 miles, W. N. W. direction.

Thursday, 10th.—A sharp walk this morning for about two hours brought us to the bank of a large stream, which we had to cross by boats after getting over ourselves with the elephants and waited for the carts to make their appearance, but they not coming after waiting two hours, started off with the elephants, intending to halt at the first good Zayat, and remain there for Watson and the carts, but not finding any good place, was obliged to go on to Amrapoora, where, I understood, there were some, but after wandering about for several hours could not find any, and it was late in the afternoon before I got to some large stone Zayats close to the Payeagee, which were any thing but inviting, halting places being beastly dirty and full of people, but not knowing where to go, was obliged to make up my mind to remain, when a Burman came up and enquired why I did not go to the Mandat; this I did not know any thing about, not thinking it might be a place prepared for us, accompanied the guide, who conducted me to a capital house inside a large compound, and finding it empty, took up my quarters at once until Watson came up, or we found

out where we had to go. Elephants not up till late, much done up. Watson not up to-night, must be detained at the Ferry.

Friday, 11*th*.—Went out shortly after day-light and met Watson about Amrapoora, he having been detained at the Ferry, the carts having gone to the wrong place. We returned to the house, where we determined to remain until we found out if there was any other place where we could go closer into the town; to this arrangement the Nekan made no objection. About 4 P. M. we received a note from Dr. Williams, who had just heard of our arrival; we told him that we would walk in the following morning.

Saturday, 12*th*,—Walked in to Mandalay this morning about 3 miles, and found out Dr. Williams' house, with whom we spent the day and had a long conversation about our detention; we also gave him a copy of the two paras. of the letter we had addressed to the Chief Commissioner, requesting him to take such steps as he might deem necessary regarding our detention and the incivilities we had received from the Burmese in the Shan States; this he of course at once promised to do; we told him that it was our intention to remain here until these matters had been settled, when we would return to Rangoon by boat. To save any further expense, thought it advisable to discharge our men and break up our party, and send the elephants and bullocks to Tonghoo if we found they could not be sold here.

Sunday, 13*th*.—Had a visit this morning from Mr. Camarata, who came to know whether we preferred remaining where we were or wished to move further into the town; we told him that we would much prefer the latter if we could get a suitable house, as this place was very much out of the way; this he said there would be no difficulty about, and promised to get one ready for us by Tuesday morning; he brought us a present of some rice and other provision from the King for the use of our men, and also one hundred rupees for our own use; all of these we at first refused to take, but he said that it was the custom, when any English Officer came to the Capital, that they were always provided with food, &c., by the King, and that if we did not take it he would be greatly offended; after this we consented to receive it on condition that, if Colonel Phayre did not approve of our receiving it, that it was to be returned. Finished all our private and official letters, and sent them in to Dr. Williams to be put into his packet. This would, I think, have been much the best for us to have taken, for, though at first we might have been detained for a short time here in getting a pass, would, I think, have succeeded in getting the pass, &c.

Monday, 14*th*.—Had a visit this morning from Messrs. Dickie, Longland, and Barlow; the two first gentlemen, of Messrs. Halliday Brothers and Co., Rangoon, and the latter, of Halliday, Fox, and Co., London, who has come out in hopes of getting a concession of a railroad from the King into China, and talks of taking it due east from hence to Keang Hing, this route, I am sure, is perfectly impossible and impracticable, for all the ranges of hills in the Shan States was nearly north and south, and start-

ing from this, you have first to ascend an elevation of 4,000 feet to get on the plateau; once there the country is, comparatively speaking, level, but before getting down to the valley of the Shan States, there is a descent of between 1,500 and 2,000 feet; crossing this level plain, you have another high range of hills towering up to a great height, crossing these, there is another range, I believe, before getting near to the Salween, and how many ranges there are on the other side, it is impossible to say. Paid up and discharged all our men, and told them to hold themselves in readiness to start for Tonghoo in a couple of days, in company with the elephants and bullocks which we had failed to sell.

Tuesday, 15*th*.—Moved into Mandalay this morning to a large comfortable wooden house belonging to Mr. Camarata's son.

Wednesday, 16*th*, *to Monday*, 28*th*.—Nothing of importance took place during this time, the Mingees always finding some excuse to prevent them attending Court, so our business was not settled till yesterday, when the Mingees informed Dr. Williams that they had no further enquiries to make regarding us, and did not even wish to see us, so we made up our mind to be off at once for Rangoon.—

Tuesday, 29*th*.—Had a visit this morning from Mr. Camarata, who informed us that he had been sent by the King to enquire when we intended starting, as he wished to prepare boats for us to go down in; this we thanked him for, but refused as we had already engaged them ourselves; he also told us that the King had sent him to say that if we or any other English Officers wished to travel through his country next season, that we must first come here, where he would provide us with all the necessary guards, passes, and every thing that was requisite to travel anywhere through his country, but he did not wish us to come in by any other route, as he was afraid of any thing happening to us, and that he would be blamed for it by the public papers; he was most anxious to know whether we intended coming up next year; this we told rested entirely with the Commissioner, and we know nothing about it; the same evening Mr. Camarata, who had found out during the day what we paid for the boats, brought us Rs. 200; this we positively refused at first, but at last consented to take it on the same conditions as we had received the former money, viz., that it was at once to be returned if the Commissioner objected to our receiving it.

Wednesday, 30*th*.—Went out this morning to see wild elephants caught, and left by boat in the evening for Rangoon, and arrived there on the 15th of April, and reported my arrival to Colonel Phayre.

(Signed) G. COLYUHOUN SCONCE,

Lieut., I. N.,

Salween Expedition.

Meteorological Register.

Date.	Barometer.			Aneroid.			Thermometer.			Wind.		Latitude.	Longitude	Remarks.
	6 A. M.	Noon.	6 P. M.	6 A. M.	Noon.	6 P. M.	6 A. M.	Noon.	6 P. M.					
December 1 ...	...	29·972	...	...	29·27	...	70	81	..	Calm ...	...	16·55·56	96·51·15	B. C. V. B. V. 2. B. V.o.
Ditto 2 ...	30·049	30·058	30·020	29·33	29·33	29·31	69	80	88	Calm N. ...	Fair ...	Shoay Gyeen.		B. C. V. B. 1. B. V.o.
Ditto 3 ...	30·076	30·052	30·048	29·33	29·34	29·32	69	79	87	N. N. E. ...	253	ditto.		6. A. M. Thick fog, B. C. N.
Ditto 4 ...	30·044	29·986	29·988	29·31	29·29	29·29	70	85	88	N. Fair ...	0 to 1	ditto.		C. M. B. C. V. C.
Ditto 5 ...	30·008	29·986	29·952	29·27	29·27	29·27	72	85	87	N. F. ...	2 to 3	ditto.		M. O. B. C. V. 2 to 3 B. C. O.
Ditto 6 ...	29·982	29·980	29·940	29·24	29·26	29·25	65	84	85	N. N. E. ..	1 to 2	ditto.		M. O. B. C. V. 1 to 2 B. C.
Ditto 7 ..	29·980	29·946	29·978	29·20	29·22	29·22	57	80	81	N. F. ...	0 to 1	ditto.		M. O. B. C. V. 1 to 2 B. C.
Ditto 8 ...	29·946	29·950	29·966	29·21	29·25	29·26	60	80	82	do. ...	0 to 1	ditto.		M. O. B. C. V. 0·1 B. C. O.
Ditto 9 ...	29·960	29·940	30·020	29·24	29·27	29·29	59	82	82	do. ...	0 to 1	ditto.		M. O. B. C. V. 1 to 2 B. V.
Ditto 10 ...	30·038	30·026	30·024	29·26	29·30	29·26	58	80	80	do. ...	0 to 1	ditto.		M. O. B. C. V. 1 to 2 B. V. O.
Ditto 11 ...	30·012	...	30·036	29·23	...	29·33	62	..	75	do. ...	0 to 1	Thanjuh.		B. M. O. B. C. V. 1 to 2 B. C. V.
Ditto 12 ...	30·064	...	30·046	29·32	...	29·35	61	...	75	do. ...	0 to 1	Bangatah.		Cotos B. C. V. B. C. O.
Ditto 13 ...	30·078	30·058	30·042	29·32	29·32	29·32	64	80	79	do. ..	0	18·10·19	96·48·45	C. O. B. C. V. B. O.
Ditto 14 ...	30·056	30·062	30·086	29·30	29·35	29·35	59	80	80	Calm ...	0	ditto.		C. B. C. V. B. C. O.
Ditto 15 ...	30·100	30·088	30·074	29·32	29·35	29·34	63	76	76	do. ...	0	ditto.		M. W. B. C. N. B. C. O.
Ditto 16 ...	30·088	Not up	28·162	29·31	Not up.	27·54	63	Not up	72	N. N. E. ...	3 to 4	Nootsakan.		B. C. 0 to 0 B. N. 2 to 3 B. C. 2 to 3
Ditto 17 ...	28·258	28·002	27·964	27·49	do.	27·25	62	75	64	do. ...	4	Thayet Pinkandut.		B. C. 2 to 3 B. N. 4 B. C. 2.

Ditto	*18* ...	*28·042*	...	*28·054*	*27·25*	...	*27·31*	*63*	...	*65*	N. E. ...	*2 to 3*	*ditto.*	*B. M. 1 to 2, B. N. 3, B. C. 1.*		
Ditto	*19* ...	28·076	27·354	27·818	27·26	26·62	26·57	65	75	67	N. Fair ...	...	Tharabam.	B. M. 1, B. C. N. 3, B. M. O.		
Ditto	20 ...	27·372	27·472	27·476	26·54	26·75	26·72	62	74	66	do. ..	...	.....	M. O. B. N. 2, B. C. M. O.		
Ditto	21 ...	27·464	27·538	27·484	26·65	26·77	26·75	44	79	64	Calm ...	..	Loomatee, Yoonzateen streams.	M. 1, B. 3, B. M. 1.		
Ditto	22 ...	27·496	27·518	27·472	26·67	26·76	26·72	44	77	65	S. E. F...	2 to 3	18·33·40 | 97·23·15	M. O. to B. N. 2, 3, B. C.		
Ditto	23 ...	27·503	26·266	26·236	26·70	25·56	25·49	48	75	60	S. F. ...	...	½ way to Pah Choung	M. 1, B. C. N. B. N.		
Ditto	24 ...	26·250	27·50	27·468	25·46	26·70	26·67	44	75	70	Calm ..	...	Pah Choung at noon.	B. M. B. C. N. B. C.		
Ditto	25 ..	27·542	27·482	27·462	26·66	26·67	26·67	55	75	65	do. ...	do.	18,33,40 | 97·8·15	B. C. B. C. B. C.		
Ditto	26 ...	27·548	27·218	27·138	26·64	26·44	26·36	55	78	66	Calm ...	...	Saunday.	B. N.	B. N. O. to 1,	B. C.
Ditto	27 ...	27·206	29·416	49·452	26·84	28·55	28·50	60	76	70	.....	...	Nga Choung.	B. N. O.	B. N. 3,	B. C. 1.
Ditto	28 ...	29·438	Not up	29·662	28·55	Not up	29·17	58	...	73	.....	...	Day-noon-choun.	B. M. O.	B. C. 3,	B. C. 2.
Ditto	29 ...	29·706	29·810	29·772	29·17	28·98	28·96	58	73	72	....	...	Kainay Pyov.	B. M.	B. V.	B. C. V.
Ditto	30 ...	29·862	29·768	29·762	29·01	28·96	28·94	62	70	70	Cloudy ..	...	No observations.	M.	M.	M.
Ditto	31 ...	29·796	...	29·706	28·96	..	28·90	62	..	70	Calm ...	...	18·15·00 | 97·10·15	M.	B. V.	B. V.
1864.																
January	1 ...	29·802	29·778	29 682	28·95	28·93	28·89	60	67	70	Ditto ...	...	ditto.	M.	B. V.	B. V.
Ditto	2 ...	29·602	Not up	29·488	29·92	...	28·67	62	..	72	.....	...	Koon Choung.	M.	B. V.	B. V.
Ditto	3 ..	29·048	do.	29·638	28·71	...	28·82	58	..	70	.....	...	To Choung.	B.	"	B. V.
Ditto	4 ...	29·728	29·682	29·668	28·86	28·85	28·84	53	68	74	.....	...	ditto.	B.	B. C. N.	B.
Ditto	5 ...	29·680	..	29·310	28·84	..	28·51	56	...	73	.....	..	Pah Pol Cross road.	B.	B. C.	B. V.
Ditto	6 ...	29·314	28·576	28·528	28·52	27·83	27·71	58	84	76	S. N. ..	3	Toun ghur Cross road.	B. 1.	B. N. 3,	B. V.
Ditto	7 ...	29·604	..	26·556	28·72	..	25·68	62	...	67	S. N. ..	2&3	Keepovgyee.	C. 1.	B. N. 2 to 3.	B. C.
Ditto	8 ..	26·572	26·658	26·556	25·73	25·79	25·74	54	68	68	N. E. ...	2 to 3	19·14.01	M. O.	B. C. 2 to 3.	C. O.
Ditto	9 ...	26·610	...	26·592	25·76	...	25·76	62	..	67	N. E. F....	2	ditto.	C. O.	B. C. 2.	B. C. O.
Ditto	10 ...	26·628	..	27·060	25·76	...	26·06	57	..	58	S. N. ...	2	½ way to Myve Tong.	B. C. 1.	B. C. 2 to 3.	B. C. 2.

Meteorological Register,—continued.

Date.	Barometer.			Aneroid.			Thermometer.			Wind.		Latitude.	Longitude	Remarks.
	6 A. M.	Noon.	6 P. M.	6 A. M.	Noon.	6 P. M.	6 A. M.	Noon.	6 P. M.					
1864.														
January 11 ..	27·068	296	27·238	26·04	26·31	26·27	52	80	68	N. E. ..	2	Nguagohun,		B. C. 1 B. C. 2 B. 1.
Ditto 12 ...	27·242	27·278	27·258	26·34	26·39	26·26	50	70	60	N. E. F. ...	2	19·34		B B. 2 B. C. 1.
Ditto 13 ..	27·256	...	27·208	26·25	...	26·25	54	...	62	....	2	.....		M. O. B. C. 2 to 3 B. C.
Ditto 14 ...	27·236	...	27·232	26·36	...	26·27	44	..	70	....	2	.....		C. 1 B. C. 2 B. C.
Ditto 15 ...	27·232	...	27·228	26·25	...	26·30	44	...	62	Nly. ..	2	.....		B. C. B. C. 2 B. C. O.
Ditto 16 ...	27·220	...	27·138	26·25	...	26·22	45	...	70	N. E N. ...	2	Mobya.		B. C. C. 3 to 4 C. 0 to 1
Ditto 17 ...	27·176	...	27·184	26·22	...	26·23	55	...	64	N. Nly. ..	2	ditto.		B. C. M. O. P, C. 2 to 3 C. O.
Ditto 18 ...	27·188	...	27·126	26·22	...	26·28	54	...	60	N. W. ..	2	Paikone.		P. M. B. C. 0 to 3 B. O.
Ditto 19 ...	27·164	...	27·128	26·16	..	26·17	40	...	58	N. N. ..	3	ditto.		B. C. O, B. 3 to 4 B. 2.
Ditto 20 ...	27·168	...	27·126	26·16	...	26·19	38	...	56	N. Nly. ..	3	ditto.		B, C. O. B. 3 to 4 B. C. 1
Ditto 21 ...	27·220	...	27·164	26·19	..	26·23	34	...	62	N. W. ..	3	ditto,		B. M. O. B. 2 to 3 B. 2.
Ditto 22 ...	27·184	...	27·178	26·21	...	26·23	32	...	60	Nly. ..	1 to 2	ditto.		B. O. B. 2 B. O.
Ditto 23 ...	27·158	26·25	27·180	26·15	26 25	26·25	30	80	63	S. W. ...	1 to 2	ditto.		B. O. B. C. 2 B. 1.
Ditto 24 ...	27·186	...	27·180	26·25	...	..	30	..	62	S. W. N. W.	1 to 3	ditto.		B. 1. B. 2 to 3 B. 1.
Ditto 25 ...	27·152	...	27·176	23·15	26·34	26·25	38	87	63	.....	...	ditto.		B. 1 B. 3 to 4 B. M. 2.
Ditto 26 ...	27·162	...	17·152	26·15	...	62·32	36	...	60	N. N. W...	3	Paikone.		B. O. B. 3 B. O.

Ditto	27	...	27·148	26·914	26·892	26·20	25·94	26·21	34	75	66	S. W.	...	3 to 4	.....	B. O. B. 3 B. 2.3 to .
Ditto	28	..	26·886	...	27·145	25·88	...	26·20	32	86	64	N. W.	...	3 to 4	.....	B. O. B. 3 to 4 B. O.
Ditto	29	...	27·142	27·168	27·154	26·15	26·16	26·20	32	86	64	N. N.	...	3·4	.....	B. 1 B. N. 3 to 4 B. 2.3
Ditto	30	...	27·176	...	27·186	26·18	...	26·22	40	...	64	N. N.	...	2	.....	M. O. B. N. 2 B. N. O.
Ditto	31	...	27·208	...	27·236	26·19	...	26·21	44	...	66	W.	...	2	Mlay.	M. O. B. N. 2 B. M. O.
February	1	...	27·286	...	27·272	26·26	...	26·26	42	...	62	N. N. W.	...	2	.....	M. O. B. N. 2 B. N. O.
Ditto	2	...	27·326	...	27·306	26·31	..	26·30	40	...	68	N. W.	..	4	.....	B. O. B. N. 4 B. N. 4
Ditto	3	...	27·348	...	27·316	26·34	...	26·32	44	...	70	S. W.	...	3	.....	B M. O. B. N. 3 B. N. 3
Ditto	4	...	27·338	...	27·316	26·33	...	26·36	49	...	68	S. W.	...	2	.....	B. C. O. B, C. 2 B. C. 2
Ditto	5	...	27·351	...	27·306	26·35	26·35	26·31	47	70	68	Long.	...	0 to 1	.....	B. C. O. B. C. 0 to 1 B. M. C. 2
Ditto	6	...	27·306	...	27·262	26·29	...	26·39	48	...	66	S. W.	...	2	.....	B. C. M. B. C. B. C. M. 2
Ditto	7	...	27·322	..	27·322	26·31	...	26·27	48	...	66	S. W.	..	2	.....	M. O. B. C. 2 B. C. 2
Ditto	8	...	27·280	...	27·224	26·25	...	26·25	49	...	65	S. W.	...	3	.....	M. O. B. C. 2 B. C. 2
Ditto	9	..	27·252	...	27·238	26·25	...	26·25	48	...	67	S. W.	...	2	.....	M. O. B. C. 2 B. 2
Ditto	10	...	27·252	...	27·256	26·25	...	26·23	46	...	67	S. W.	...	2	.....	B. M. O. B. N. 2 B. 2
Ditto	11	...	27·252	...	27·212	26·23	...	26·25	45	...	65	S. W.	...	1 to 2	.....	B. M. O. B. 2 B. 1
Ditto	12	...	27·322	...	27·356	26·26	26·29	26·26	47	78	70	W.	...	2	.....	B. M. O. B. 2 B. 2
Ditto	13	...	27·280	...	27·298	26·25	...	26·20	46	...	70	N. W.	...	2	.....	B. M. O. B. 2 B. 2
Ditto	14	...	27·202	...	27·154	26·16	...	26·16	48	..	72	W.	...	2	.....	B. C. M. O. B. C. 2 B. C. 2
Ditto	15	...	27·148	...	27·098	26·12	26·12	26·14	52	80	72	W.	...	2	.....	B. M. O. B. C. 2 B. C. 2
Ditto	16	...	27·126	...	27·106	26·11	26·12	36·13	48	83	72	S. W.	...	2	.....	B. C. M. O. B. C, M. 2 B. M. 1
Ditto	17	...	27·146	...	27·104	26·11	26·12	26·11	50	82	69	S. W.	...	3 to 4	.....	B. M. B. N. 4 B. M. 3
Ditto	18	...	27·102	...	27·092	26·10	26·11	26·10	60	79	70	S. W.	...	3 to 4	.....	B. M. 2 3 B. M. 4 M. B. C. 3
Ditto	19	...	27·056	...	27·092	26·06	26·12	26·09	58	78	66	S. W.	..	3	.....	B. C. M. O. B. C. 3 C. M. 2
Ditto	20	..	27·104	...	27·132	26·10	26·12	26·15	60	77	70	S. W.	...	2	.....	B. M. O. B. M. B. M. C. P. O.
Ditto	21	...	27·194	...	27·166	26·14	26·15	26·17	58	80	70	S. W.	...	2	.....	B. M. O. B. C. B. C. M. O.

Meteorological Register,—continued.

Date.	Barometer.			Aneroid.			Thermometer.			Wind.		Latitude.	Longitude	Remarks.
	6 a. m.	Noon.	6 p. m.	6 a. m.	Noon.	6 p. m.	6 a. m.	Noon.	6 p. m.					
1864.														
February, 22 ...	27·168	...	27·164	26·16	26·20	26·17	58	80	72	S. W· ...	2	.....		B. M. O. B. C. 2 B. C. 1
Ditto 23 ...	27·102	..	27·064	26·12	..	26·14	58	...	72	W. N. W...	3 to 4	Naupan.		B. M. 1 B. C. 3 to 4 B. C. 2
Ditto 24 ...	27·068	...	27·060	26·07	...	26·06	58	...	75	W· N. W...	3	.....		B. M. O. B. C. 2, 3 B. C. 2
Ditto 25 ...	27·038	...	27·068	26·05	...	26·09	58·	...	65	W. ..	3	.....		B. M. O. C. 2, 3 C. M. P. 2
Ditto 26 ...	27·102	...	27·062	26·09	26·17	26·11	58	82	76	W. N. W...	2	.....		B. C. 1 B. C. 2 C. M. 1
Ditto 27 ...	27·088	...	27·032	26·09	...	26·09	56	...	70	W. S. W....	2	Tatay.		B. M. B. C. 2 B. C. O.
Ditto 28 ...	27·058	..	but one way.	26·02	...	...	60	...	...	S. W. ...	3	Panin.		B. M. O. C. 0 to 1 B. O.
Ditto 29 ...	way lost.	25·906	25·864	...	24·96	24·93	...	70	58	S. W. ..	2	Tsanayan,		B. M. C. 2 B. C. 3 B. C. 2
March 1 ...	25·822	25·752	25·748	24·86	24·83	24·81	52	72	68	S. W. ...	3	Chyam.		B. C. 1 B. C. 3 B. C. 2
Ditto 2 ...	25·786	25·878	25·836	24·75	24·95	24·92	56	72	65	W. N. W...	3	Myenghedo.		B. C. M. O. B. C. 3 B· C.
Ditto 3 ...	25·736	26·418	26·382	24·85	25·00	24·95	48	78	66·	N. W. ...	2	Lagyna.		B. C. 2 B. C, 2 B. C.
Ditto 4 ...	26·286	26·132	26·100	24·93	25·21	25·17	54	79	72	S. W. ...	3	Yayman.		B. M. O. B. M. 3 B. 2
Ditto 5 ...	26·078	28·516	28·496	25·15	27·54	27·56	60	86	78	S. W. ...	3	Gay-ga-gone.		B. O. B. 2 B. O.
Ditto 6 ...	28·510	29·672	29·586	27·53	28·67	28·60	66	86	82	W. Y. ...	2	Daing.		B. O. B. O. B. 1
Ditto 7 ...	29·560	29·672	29·563	28·55	28·71	28·63	78	83	82	S. W. ...	3	Yaywon.		B. M. O, B. M. 3 B. M. O.
Ditto 8 ...	29·486	29·702	29·624	28·61	28·72	28·60	66	82	84	W. ...	2	Chanktsai.		B, M. 1 B. M. 2 B. M. O.

Ditto	*9*	...	...	...	*29·632*	*28·65*	*28·75*	*28·64*	*62*	*88*	*86*	W. ...	*2*	*Groung-bin-gyee.*	*B. M. O.*	*B. M. 2*	*B. M. O.*
Ditto	10	...	29·698	...	29·732	28·73	28·76	28·76	60	90	86	W. ...	2	Pya-gyee.	M. M. O.	B. M. 2	B. M.
Ditto	11	...	29·708	...	29·612	28·70	...	28·69	68	...	86	W. ...	...	Umarapoora.	M.	B. M. O.	M. O.
Ditto	12	...	29·752	...	...	28·73	...	...	70	...	87	.....	1	.....	M.	B. M. 2	M. O.
Ditto	13	...	29·736	...	29·618	28·76	...	28·70	72	...	88	.....	1	.....	B. M.	B. 2	B. M. O.
Ditto	14	...	29·650	...	29·544	28·68	...	28·62	65	...	90	S. W. ...	1	.....	B. M.	B.	M.
Ditto	15	...	29·586	...	...	28·65	...	...	73	...	92	.....	2	.....	B. M.	B.	M.
Ditto	16	...	29·608	29·638	...	28·63	28·75	...	72	92	94	.....	2	Manalay.	B. M.	B.	M.
Ditto	17	...	...	...	29·608	28·60	...	28·70	74	...	90	.....	2	.....	B. M.	B.	M.
Ditto	18	...	29·560	29·588	29·480	28·59	28·59	28·56	76	94	...	Southly	1	.....	B. M.	B. M.	B. M.
Ditto	19	...	29·498	29·500	...	28·60	28·62	28·56	78	94	...	S. ...	2	.....	B. O.	B. C.	M.
Ditto	20	...	29·502	...	...	28·57	...	28·55	76	...	...	.....	2	.....	B. O.	B. M.	M.
Ditto	21	...	29·614	...	29·528	28·57	...	28·57	64	...	86	Calm ..	...	.....	M. O.	B. M.	M.
Ditto	22	...	29·496	...	29·506	28·58	28·55	28·56	66	98	94	.....	...	.....	M. O.	B. M.	M.
Ditto	23	...	29·618	...	29·491	28·59	28·55	28·56	70	96	92	.....	...	.....	B. M.	B. M.	M.
Ditto	24	...	29·666	...	29·502	28·60	...	...	66	100	98	.....	...	.....	M. O.	B. M. 2	M. P.
Ditto	25	...	29·628	..	29·488	28·60	..	..	60	..	..	.....	..	....	M. O.	B. M. 3	M.
Ditto	26	...	29·748	29·710	...	28·67	28·70	..	70	90	..	.....	..	.....	M. O.	B. M. 2	M. 1
Ditto	27	...	29·642	..	..	28·61	..	..	70	..	...	....	..	....	B. M. 1	M. O.	R. 2
Ditto	28	...	29·644	..	29·672	28·61	..	28·65	68	..	78	....	..	....	B. C. 2	B. C. O.	B. C. R. 2
Ditto	29	...	29·684	29·720	..	28·60	28·65	..	67	81	80	....	..	....	B. G.	B. C.	B. C.
Ditto	30	...	29·622	..	..	28·56	..	..	68	..	82	....	..	....	B. C.	B. V.	B.
Ditto	31	...	29·696	29·	29·698	28·63	28·59	28·57	70	91	84	S. W. ..	..	Sagain.	B. C. C.	B. V. 2	B. C. O.
April	1	...	29·694	..	..	23·66	28·60	28·55	70	88	82	Sly. ..	2	Kouktadan.	B. M.	B. C. 2	B. C. 4 to 5
Ditto	2	...	29·712	..	29·674	28·63	28·70	28·62	71	92	84	Calm ..	0	Myeonkyan.	B. M.	B. V. O.	B. M. O.
Ditto	3	...	29·742	..	29·734	28·62	..	28·57	73	..	90	do. ..	..	Moungoon.	B. M.	B. V. O.	B. M. O.

Meteorological Register,—concluded.

Date.	Barometer.			Aneroid.			Thermometer.			Wind.		Latitude.	Longitude	Remarks.		
	6 a. m.	Noon.	6 p. m.	6 a. m.	Noon.	6 p. m.	6 a. m.	Noon.	6 p. m.							
1864.																
April, 4 ..	29·712	..	29·642	28·58	28·55	28·56	70	96	96	S. W. ..	2	Pattgangue.		Mo.	B. M. 2	B. M. O.
Ditto 5 ..	29·748	..	29·658	28·61	..	28·54	80	98	95	S. W. ..	2	Magine.		M. 1	B. M. 2	B. M. O.
Ditto 6 ..	29·700	..	29·589	28·56	28·50	28·49	82	97	97	S. W. ..	3	Meahta.		Mo.	B. M. 3	B. M. O.
Ditto 7 ..	29·692	..	..	28·55	28·50	28·47	82	98	97	S. W. ..	..	Thayetingo.		Mo.	B. M. 1	B. O. P.
Ditto 8 ..	..	..	..	..	..	..	..	..	..	.....	..	ditto.				
Ditto 9 ..	..	..	..	28·54	..	..	80	99	98	S. W. ..	2	Prome.		B. Mo.	B. V. 1	B. C. M. O. 1
Ditto 10 ..	29·758	..	29·746	28·55	28·54	28·52	80	96	93	....	..	Myanoung.		B. M. O.	B. C. M. 2	B. C. M.
Ditto 11 ..	29·754	..	29·748	28·55	..	28·50	77	98	95	....	..	Hengadah.		B. M. 1	B. C. M. 2	B. M.
Ditto 12 ..	29·802	..	..	28·59	28·53	28·55	78	97	92	....	..	ditto.		M. O.	B. C 2	B. M.
Ditto 13 ..	29·756	..	29·750	28·63	..	28·49	76	96	90	S. W. ..	7	Panlong.		M.	B. C. 2	B. N. 1
Ditto 14 ..	29·714	..	..	28·45	..	28·48	75	98	92	Wly. ..	3	ditto.		M. C. O.	B. C. 3	B. M. 1
Ditto 15 ..	29·702	..	..	28·44	..	..	77									

The aduntally system of abbreviations of the general state of the weather have been used as follows :—

Wind.	Weather.
0. Calm.	B. Blue Sky.
1. Light airs.	C. Cloudy.
2. Light breeze.	D. Drizzling rain.
3. Gentle breeze.	F. Foggy.
4. Moderate breeze.	G. Gloomy.
5. Fresh breeze.	H. Hail.
6. Stormy breeze.	L. Lightning.
7. Moderate gale.	M. Misty.
8. Fresh gale.	O. Overcast.
9. Storming gale.	P. Passing temporary shower.
10. Whole gale.	S. Squall.
11. Storm.	R. Rain.
12. Hurricane.	S. Snow.
	T. Thunder.
	U. Ugly threatening appearance.
	V. Visibility of objects.
	W. Wet (dew.)

(Signed) G. C. SCONCE, *Lt., I. N.*
Salween Expedition.

REPORT

OF

MR. O'RILEY'S MISSION TO KARENNEE.

REPORT OF MR. O'RILEY'S MISSION TO KARENNEE.

From LIEUT. COLONEL A. P. PHAYRE, C. B., *Chief Commr. of British Burmah and Agent to the Govr. Genl., to Secy. to Govt. of India, Foreign Dept.,—No.* 187, *dated* 19*th August* 1864.

I have the honor to submit, to be laid before His Excellency the Viceroy and Governor General in Council, copy of report made by Mr. E. O'Riley of proceedings and incidents during his journey to Karennee. A copy of letter No. 279, dated the 5th ultimo, from Colonel A. Fytche, to my address, transmitting the report, is also added. I also beg to submit copies of the letters as per margin.

From E. O'Riley, Esq., to Colonel A Fytche, dated 30th May 1864.
From do. to do., dated 28th February 1864.
From do. to do., dated 28th May 1864.

2. The order of Government for Mr. O'Riley to proceed to Karennee was conveyed in letter to my address, No. 518, dated the 19th August 1863. The objects of the mission generally were to arrange differences which had arisen with the Chiefs of Eastern Karennee, and to provide for the safe passage of the Shan traders' caravans on their way to British territory, through all parts of the Karennee country.

3. Mr. O'Riley has performed the duty entrusted to him with zeal, tact, and discretion. In paragraph 71 of the report, the results of the mission have been summed up. From past experience, I think we may rely upon the people of Western Karennee as being desirous of following the advice and directions of British Authorities. I cannot say I have the same confidence as regards the Eastern Karennees. They are more turbulent than those of the western section of the country, and have, for many years, been hostile to the British Authorities. Up to the year 1856, the district of Martaban was overrun by banditti coming chiefly from Eastern Karennee, and under a person styled "Menloung" who still finds refuge there.

4. And this brings me to the most important measure suggested by Mr. O'Riley, namely, that mentioned in heading C. of the conclusion of his report, as quoted in the margin, namely, a re-adjustment of our boundary with the Karennee States.

C. The line of demarcation between our territory and Karennee has been finally settled at the Kyay-ma-phyoo Khyoung, by an official acknowledgment and recognition by Kyay-hpo-gyee and his Chiefs.

5. This question refers to the boundary line on the north-east extremity of the Martaban District. That portion of the boundary was examined in the year 1856 by Major Grant Allan, Deputy Quarter Master General, Madras Army, and who was appointed to survey and report on the whole frontier. I beg to submit a copy of his map. According to his recommendation, the boundary in this part of the frontier was fixed at the Pah Khyoung, which runs into the Salween River. At that time the Tenasserim and Martaban Division was a separate Commissionership, and Major Allan's recommendation was forwarded by the Commissioner Sir Archibald Bogle. The Pah Khyoung was approved of as the boundary between Martaban and Karennee, by letter from the Under Secretary to Government in the Foreign Department, No. 1073, dated 11th March 1859. It appears, then, that the Pah Khyoung was definitely fixed as the boundary in that part of the frontier, and it appears also that some of the Karennee Chiefs were informed accordingly.

6. The Kyay-ma-phyoo stream, to which it is now proposed to extend our frontier, and to which the Chiefs of *Western* Karennee have agreed, is situated about eighteen miles to the north of the Pah Khyoung. No doubt it is in many respects a much preferable line of boundary to that of the Pah Khyoung. It is, as pointed out by Mr. O'Riley, a fine position as a trading mart; and, had it originally been selected by Major Allan, would, I consider, have been occupied as a matter of course by us, and without any opposition. For it was the original boundary, in the Burmese time, between Martaban and Karennee. But I consider that difficulties might now arise if we were to advance to the Kyay-ma-phyoo, and this notwithstanding what is stated by Colonel Fytche in paragraph 5 of his letter No. 279 of the 5th ultimo. For the Chief Pho-kai, with whom we have had disputes, and who is by no means pacified, would readily unite with the Eastern Karennees, and how they would view any change now may be gathered from paragraph 43 of Mr. O'Riley's report. The temper of the Eastern Karennees will be also seen from paragraphs 26 to 30, inclusive, of the report.

See paragraph 47 of his report.

7. On the 17th of March 1862, I had the honor to address a letter No. 293, to the Secretary to Government in the Home Department, on the subject of the establishment of a post on the Kyay-ma-phyoo stream. That application was made with reference to several attacks on caravans of merchants which occurred about that time. The letter was answered by letter No. 1662 of the 1st April 1862, but the post could not be established without much additional expense, and was not again recommended. It is since that date (17th March 1862) that the misunderstanding with the Chief Pho-kai has occurred, and, notwithstanding the advantages to be gained, I cannot now recommend that the advance to the Kyay-ma-phyoo should be made.

8. Having consulted with Captain H. Duncan, the Inspector General of Police, upon this subject, that Officer states that, to establish a post on the Kyay-ma-phyoo, we should keep not less than two hundred men

there, and that we should not withdraw men from our present posts of Kauloodoo and Thayet-pen-ken-tat, which are in rear of the Pah Khyoung. I agree with Captain Duncan that such arrangements would only be prudent, should it be determined to adopt the line of the Kyay-ma-phyoo.

9. But although I do not recommend that the Kai-ma-phyoo stream should be adopted as our boundary line, I think we may view the country from the Pah Khyoung to the Kyay-ma-phyoo as neutral ground, occupied, as it is in the hilly parts, by Karen tribes, of the true Karen or Karen-phyoo race, and not as belonging to the Karennee tribes. Should the Karennee tribes hereafter cease to show any interest in the tract in question, and the Karen-phyoo tribes located in the hilly parts thereof desire to come under British protection, I should not object to recommend that they may be recognized and received under the protection of the British Government. I have not forwarded the map referred to in Mr. O'Riley's report, as containing the seal of the Old Chief of Western Karennee Kyay-hpo-gyee yielding up this tract, because the names are written in Burmese. But I do not think that the fact of Kyay-hpo-gyee having agreed to give up any claim to the country between the Kyay-ma-phyoo and the Pah Khyoung would have the least effect in inducing the Eastern Karennees to resign any claims they considered themselves to have thereto. I should not recommend any further direct communication with them on the subject.

10. In paragraph 9 of his letter, Colonel Fytche refers to compensation recommended to be made to the Chief Pho-kai, on account of the very much to be lamented attack which took place upon him in 1862. This affair formed the subject of correspondence in the several letters noted in the margin. Although I consider that the collision with Pho-kai is much to be deplored, yet I am convinced that he is not entitled to any compensation. Since Mr. O'Riley left Karennee, this same Pho-kai has been attacking the villages of neighbouring Karens, who, though not in British territory, desire to place themselves under our protection. Granting him compensation would be merely encouraging him to make more attacks.

I. No. 24, dated 10th March 1862, from Chief Commissioner, British Burmah, to Secretary to Government, Foreign Department.

II. No. 356, dated 15th April 1862, from Secretary to Government, Foreign Department, to Chief Commissioner, British Burmah.

III. No. 155, dated 28th July 1862, from Chief Commissioner, British Burmah, to Secretary to Government, Foreign Department.

IV. No. 838, dated 8th September 1862, from Secretary to Government, Foreign Department, to Chief Commissioner, British Burmah.

V. No. 251, dated 26th November 1862, from Chief Commissioner, British Burmah, to Secretary to Government, Foreign Department.

VI. No. 120, dated 12th March 1863, from Secretary to Government, Foreign Department, to Chief Commissioner, British Burmah.

11. With regard to the dealings of Burmese Officials to caravans of traders within the Shan States, as referred to in paragraph 11 of Colonel Fytche's letter, I do not think that the Burmese Government

can with propriety be addressed on the subject. They are dealing with their own subjects in their own territory, and our treaty with Burmah has nothing to say to such traffic by caravans passing through the Shan States.

12. In the 13th paragraph of his letter, Colonel Fytche appears to intimate that Mr. O'Riley should, in his journey, have been accompanied by a Military Guard to overawe the Chiefs of Eastern Karennee. I do not agree with this view. Those Officers who hitherto have gone among those tribes on missions sent by our Government have not been so accompanied, and if our Officers cannot succeed in the objects we have in view unless so accompanied, I think it better that they should not be deputed at all to these savage tribes.

13. I beg to suggest that Mr. O'Riley's report may be published among the selections from the records of the Government of India.

14. I also solicit the return of the enclosed map by Major Grant Allan when no longer required.

From COLONEL A. FYTCHE, *Commr., Tenasserim Division of British Burmah, Moulmein, to Chief Commr. of British Burmah and Govr. Genl.'s Agent, Rangoon,—No.* 279, *dated Moulmein, the* 5*th July* 1864.

I have the honor to enclose you herewith, in original, Mr. O'Riley's report on the proceedings and incidents of his late mission to Karennee, as also the documents, as per margin, in English and Vernacular, connected with the same.

Report on the proceedings of the mission, dated 20th May 1864.
Letter to Commissioner, Tenasserim Division, dated 30th May idem.
Ditto ditto, 28th February 1864, with Vernacular Document A. annexed.
Vernacular Document B.
Letter addressed to Commissioner, Tenasserim Division, dated 28th May 1864, marked C.
Vernacular Document marked D.
Ditto ditto, being a letter from Kyay-hpo-gyee, to Commissioner, Tenasserim Division.
A Sketch Map showing proposed boundary on the Kyay-ma-phyoo.

2. The renewal of Mr. O'Riley's friendship with Kyay-hpo-gyee and the other Chiefs of Western Karennee, and the manner in which he was received by them, is very satisfactory, and affords a strong contrast to the conduct of the Chiefs of Eastern Karennee, which latter is no doubt owing to the baleful influence exerted over them by the impostor styling himself the Menloung, who caused us so much trouble in the Martaban District in the years 1856 and 1857, and whose present refuge is in Eastern Karennee.

3. I do not think it improbable that, on the death of Kyay-hpo-gyee, which, from his extreme old age, cannot now be far distant, there may occur the same anarchy in Western Karennee as followed the death of the patriarch Papan in Eastern Karennee which has continued without interruption ever since, and will continue until a Chief appears amongst

them, capable of controlling, to some extent, the minor Chiefs of the country. Such an event is much to be deprecated, and I would, notwithstanding the previous refusal of Government to the measure, have again ventured to press the necessity for the residence of a British Officer in Karennee, which is so strongly urged by Khai-pho-gyee in the enclosed letter from him to my address, did I not think that the establishment of a trading mart with Kyay-ma-phyoo, protected by a Police post (also strongly recommended by the Chiefs of Western Karennee), and made the Head Quarters of the Assistant Commissioner in charge of the Yoonzaleen Sub-division, would fulfil all the objects to be gained by such a measure, and much more advisable, and the reasons for which I will presently explain.

4. The subject of our northern boundary between Karennee and the Yoonzaleen formed one of the points of investigation by Mr. O'Riley, and is the first occasion of the subject, having been thoroughly ventilated: Major Allan in his report* on the boundary question, recommended that the Pak Khyoung should "be for the present the boundary between Karennee and Martaban, because the Red Karens work tin mines on both banks of the Kyay-ma-phyoo, and extending our boundary to that stream would greatly alarm them." Little or nothing was known about the country or its inhabitants at that time, and, from the difficulties of the route, and his anxiety regarding his "alarming the Karennees," Major Allan did not proceed further than the Pak Khyoung; but, on it being shown from several Burmese who he examined there that the Burmese† Government exercised jurisdiction up to the Kyay-ma-phyoo, and no Red Karens resided to the south of that stream (both of which are correct), he expressed his opinion that the British, as the successors of the Burmese Government, might lay claim up to the Kyay-ma-phyoo.

* Letter to Commissioner, Tenasserim and Martaban Provinces, dated 28th June 1856.

† The remains of the Burmese stockade still exists on the Khai-ma-phyoo, and was seen by Mr. O'Riley.

5. Of the two objections urged by Major Allan to the boundary being fixed at the Kyay-ma-phyoo, one has no foundation at all, for the tin mines are worked by the White Karens, (our subjects, and now chiefly Christian, or nominally so,) and the other, if it ever existed, which is very doubtful, has been removed by the official recognition of the Khai-ma-phyoo as our boundary, by the Chief of Western Karennee, who has affixed his official seal to the Vernacular Map forwarded herewith. The only other authority of any description who could have any possible prescriptive right in the matter, is Pho-kai, the recognised Chief of the Yendalines, who stated to Mr. O'Riley, in common with Khai-pho-gyee and his two sons, that they had always considered the line of the Khai-ma-phyoo our proper boundary, and that the question had never been disputed. I would, therefore, now strongly recommend that our boundary be extended to the Kyay-ma-phyoo, along its whole course, from its junction with the Salween River to its source, and onward by the blue line to the source of the Yank-tha-wa stream, as depicted in the accompanying map.

6. This boundary being established, I beg strongly to endorse Mr. O'Riley's recommendation for a trading mart being established at the mouth of the Kyay-ma-phyoo. Mr. O'Riley, in paras. 46 to 50 of his report, and in his letters dated severally 28th and 30th May last, has so ably urged the great advantages to be gained by the measure, that little is left for me to add, except that I fully concur with him in every respect. A settlement of this description, protected, as recommended, by a Police Force drawn from the other posts in the Yoonzaleen (at no extra expense to Government), and made the Head Quarters of the Assistant Commissioner of the Yoonzaleen Sub-division, instead of Papoon as at present, would not only be the key to all commerce in that direction, and stimulate its expansion, but be at the same time an admirable strategical position, and, by extending our influence, save the necessity for the appointment of a Government Agent in Karennee, check the slave hunting expeditions on the Kareen-phyoo tribes, most of whom are our own subjects, and would, no doubt, also be greatly instrumental in aiding the immigration of Shans and other tribes into British Burmah, to supply the want of population at present so severely felt.

7. From the mouth of the Kyay-ma-phyoo northward to the Chinese frontier of Yunam, the Salween River, there is every reason to suppose,* is navigable for large boats, and probably small river steamers, all the year round, and it is impossible to state the bounds which such a valuable acquisition will be to the trading mart when fully established. I think also with Mr. O'Riley that it is possible a practicable road for wheel carriages might be constructed from the mart on the east bank of the Salween River, viâ Myne-loon-gyee, to Moulmein. Large caravans of merchandize carried by bullocks already proceed by this route, and which is considered the most practicable one of those at present in use. I am afraid there can be little doubt now that the Salween River, from its point of junction with the Kyay-ma-phyoo down to our rope station at Kyo-dow, is so full of rapids and other obstructions as to preclude that portion of the river ever being rendered navigable.

* The former information obtained on the subject is corroborated by enquiries made by Mr. O'Riley, vide para. 67 of his report.

8. As remarked in my 2nd para., Mr. O'Riley's intercourse with the Chiefs of Eastern Karennee was not so satisfactory as that with Western Karennee. Mr. O'Riley, in para. 11 of his letter dated 30th May, suggests that a letter of acknowledgment of the concession made by the Chiefs of Eastern Karennee to opening the eastern trading road to the Shan traders, and preventing our timber traders from being molested, be forwarded them from Government, and that they be reminded at the same time that they would be held responsible for any breach of the obligations they have contracted. I do not think, however, this should be done, after the return of my friendly letter, accompanied by presents, which was sent by Mr. O'Riley. The establishment of the post at the mouth of the Kyay-ma-phyoo will bring home to them the fact that depradations committed by them within our frontier, or any interfer-

ence with our trade, are not likely in future to be made with impunity. In the present chronic state of anarchy, and until a better order of things is established there, it is only fear alone of our power that will have any influence over them.

9. I consider with Mr. O'Riley that some reasonable compensation should be made to Pho-kai for the destruction of his village and the wrongs he has suffered. Mr. O'Riley's statements regarding his grievance being an acknowledged one in Karennee are fully borne out from what has come to my own knowledge from other sources. Pho-kai, too, has always been looked upon by the timber traders of Moulmein as one of the most able and upright man in Karennee, one whom they could trust in for support, and in whose territory their persons and property were safe from molestation. The destruction of his village, and his deserting that part of the country, is indeed much to be regretted, and both justice and good policy demand that every effort that can with due propriety be made, should be exerted to induce him to return with his people to the former site of his village, and to allay his bitter feelings of revenge against the coward Kareen-phyoos, and so-called converts to Christianity, for the atrocities suffered at their hands.

10. As supposed, by Mr. O'Riley, would be the case on his departure from Karennee, Pho-kai has re-commenced his attacks, and some decided course must be adopted either to compensate him and his people for their losses, or coersion. The former would be the best policy, for any attempt by us to coerce him would, in the opinion of the surrounding tribes, be only an aggravation of the injuries already received. Care, moreover, should be taken in future not to trust arms in the hands of proselytizing Karens, without a British Officer is present with them, to control their innate cruelty.

11. Mr. O'Riley brings to light the vexatious imposts and plunderings on the part of the Burmese Officials on the Shan Caravans passing through the Shan States tributary to the Court of Ava to our territories, which has become so intolerable of late as to have considerably diminished the traffic, and, unless checked, will probably ultimately stop it altogether. He suggests that some recognized system of tax and collections upon Caravans should be adopted to replace the present arbitrary ones, and I would urge that the King of Ava be moved to pass stringent orders on this subject, and which would only be in accordance with the spirit of the present commercial treaty; as also to endeavour to restrain the infamous traffic in slaves, existing between Karennee and the Shan States, under the cognisance of the Burmese Officials. The King of Ava may possibly retort that our own subjects are not unfrequently kidnapped and sold into slavery by the Karennees, but it is hoped that this reproach will be removed by the establishment of the post on the Kyay-ma-phyoo.

12. In para. 69 of his report, Mr. O'Riley mentions the discovery of a new tribe, the Let-htas, and whom he considers the most interesting of the Indo-Chinese races which exist in that region. The account as given by him of their appreciation of moral goodness, and the purity of their lives, almost savours of romance. The tribe appears to be a small

one, and they have, in common with the other surrounding Karen tribes, no written language, and save in the rude offerings made to Nats (equivalent to the genus loci of the Romans) seem without religion. It is to be hoped that they will immigrate in a body, and seek the safety of our protection on the southern side of the Kyay-ma-phyoo on the establishment of the post there, and thus form an oasis in this region of red savages.

13. In the concluding para. of his report, Mr. O'Riley remarks that his "mission would have been infinitely more satisfactory in its results, and the infamous Menloung would not have dared to dictate to Tsan-la-pan the message which prevented his meeting that Chief in person, had he been accompanied with some outward indication of our power and dignity, and some degree of state." I fully concur with him in this opinion. Amongst semi-barbarous tribes, any unassuming simplicity understood by civilized nations is totally misconstrued, and if Mr. O'Riley had been more appropriately accompanied, I have little doubt that his representations would have had more weight and influence than they appear to have had with the Chief of Eastern Karennee. I trust, however, that Mr. O'Riley will be considered to have earned the fullest approbation of Government for the conduct of his mission; he accomplished by judgment and energy all that could possibly have been done by any Officer to ensure its success, and more than most Officers would have been equal to. An Officer better qualified for the mission, the Government may rest assured could not have been found, and it is necessary to bear in mind, in estimating the value of its results, that, be they what they may, they were obtained under very adverse circumstances.

Report on the proceedings and incidents of the Mission to Karennee.

The mission having left Shway-gyeen on the 9th December 1863, was occupied during sixteen marches in ascending and descending the series of mountain ranges which separate the vallies of the "Yoonzaleen," the "Pah," "Nga," and "Kyay-ma-phyoo" Kyoungs, and the other minor tributaries of the Salween River, without any uniform direction; these hill systems, in confused and broken masses, cover the space between the "Sitang" and Salween Rivers, in some instances rising to the altitude of 5,000 feet, and as the line of route lay in an oblique longitudinal line to the N. E., the difficulties encountered were such as to preclude all possibility of adapting it for any other than cattle traffic.

Difficulties of access to Karennee from Shway-gyeen, and impracticability of that line of route for wheel traffic.

2. This subject of a trading road from Shway-gyeen to China having formed a part of the instructions received before leaving for Karennee, on my arrival there, I did myself the honor to report thereon, vide my letter dated 16th January 1864, pointing out the utter impracticability of the line for the purpose of a train road, and that my observations should be complete as affects the other line of road used by the traders. On my return I came viâ the stations of "Kauloodo" and "Pahpoon" into the valley of the Yoonzaleen, and thence eastward to this place.

3. When passing the steep acclivities on the outward route, I concluded that no more inaccessible paths could possibly exist by which loaded cattle could travel than those encountered; but I can safely aver that the line from "Pahpoon" to this is considerably more difficult than the former, and that for any practical purpose of wheel carriage, the proposed scheme of Captain Sprye may be dismissed as being impossible.

4. The Chiefs Koon Tha and Koon Sha, sons of the old patriarch of Western Karennee, came to the "Htee" Khyoung to welcome me to the country: they brought supplies for my party and the most friendly messages from the old Chief, and, under their escort, I arrived at "Kyelah," the residence of Kyay-hpo-gyee and his sons.

State of affairs in Western Karenee.

5. After considerable delay caused by the wide dispersion of the Chiefs immediately subordinate to Kyay-hpo-gyee, I succeeded in collecting them in a body at my camp, when, after reading the Commissioner's letter, and distributing the presents I had brought with me, the friendship I had formed with them in 1857 was renewed, and their great satisfaction at its renewal was generally evinced: they expressed an earnest desire that my visit on this occasion should be prolonged, and it was with no ordinary degree of pleasure that I listened to their several statements referring to the act of "Theetsa" which had taken place between us on my first visit to the country. They had, they said with pride, never broken the good faith they had then pledged, and they appealed to the Chiefs

Koon Tee and his brother to state whether any invididual of them had in any way molested the Shan traders passing through their several localities during the seven years which had passed since that pledge was given. Both Koon Tee, Koon Sha, and the Shans residing at "Kyelah" confirmed their statement, and added that, while the eastern Karennees had earned the title of dacoits and robbers in consequence of their repeated attacks upon the traders and people of Western Karennee, the latter were regarded by the Shans as their protectors, and, but for the long and circuitous route from the Shan States lying near the Salween River to the N. E., the whole of the traders would avoid the eastern trading road and pass viâ Noung Belai and Kyelah in their trading expeditions to the coast.

6. Of the thirteen Chiefs present on the occasion, there was but one only whom I had not previously met, but they all expressed their intention of remaining faithful to their engagements. They referred to my long absence from the country, and said that they had despaired of ever seeing me again, but the recollection of my first visit was fresh in their memory, and the past few years was an earnest of their determination to maintain the friendship they had then formed. As several of these Chiefs had been in former years the terror of the Shan traders, this exhibition of their sincerity in the good cause they had undertaken with me was exceedingly grateful, and I did not fail to explain to them, before they left, that the British Government would fully appreciate it, and that, for the future, the persistence in such conduct would render more lasting the friendship, and increase the regard for them, which their conduct had inspired, and that they might look to the authorities of British Burmah as their firm friends. Before leaving, they intimated their entire concurrence on the subject which forms the reply from the patriarch Kyay-hpo-gyee to the Commissioner's letter, and expressed an earnest solicitude for more intimate relations with us by the establishment of an Officer of Government amongst them.

7. Owing only a nominal obedience to the authority of Kyay-hpo-gyee, whom they regard simply as the patriarch of their race, and with every incentive to the commission of acts of lawless violence which characterise their brethren of the eastern division of the country, it is at once pleasing and interesting to find that a simple ceremony, such as that of the "Theetsa," should be productive of so much good; such is the fact, however, and this rite once performed, the person who breaks the good faith thus cemented is considered infamous. Perhaps, also, the contiguity of their country with ours, and the growing intimacy with us, which has followed our relative positions, has tended to soften the barbarism of their former condition, and, in the security to life and property which our Government affords, and the prestige of our name, they recognise a power from which benefit to themselves is derivable to a more intimate connexion than at present obtains.

8. But in restoring to the full our former friendly relations, I had much to contend with, especially on the part of the old Chief Kyay-hpo and his sons. Many instances of the disturbance of our former friendship had occurred during the past five years, and the neglect to maintain

a constant friendly communication with them had combined to shake their faith in our disinterestedness, and, but for my timely arrival in the country, it is probable that, on the death of the old Chief Kyay-hpo, they would have repudiated all connexion with us, and, following the example of their neighbours of the eastern division, closed their country against the passage of the Shan traders to our territory.

9. It will be seen, from the letter of Kyay-hpo to the Commissioner, that the great desire of his heart is to see his country placed under our immediate protection by the residence of an Officer of Government with them; his death cannot be distant, and his impression is, that after he has passed away, his sons will be secured from molestation on the part of their enemies of the eastern division, if we exhibit our interest in them by the presence of an Officer of Government as a permanent resident with them.

10. A few days after my arrival at Kyelah, I paid a formal visit to the old Chief at his own residence in the centre of the village. After waiting some time within the inner bamboo-fence, he descended slowly and feebly to the ground, clinging for support to the projecting portions of the floor. Carpets of glaring colors procured from the foresters from Moulmein had been spread for him on a bamboo settee, but he rejected them, dragging an old mat near the embers of a fire. After seating himself, he turned his half-closed eyes towards me, and viewed me steadily for a few minutes without speaking, and on my asking him if he recognised me, he said yes, but that my beard had grown long, and my hair had become white since we met in 1857; he then grasped my hand, and shook it with all the force his feeble frame could muster, and said he hoped my stay would not be so short as on the previous occasion, and that I would not leave the country until I had made all his people friends with each other, and those of the eastern side the same; his enemies at Ngwai Toung had all preceded him in death, and that the race of Red Karens should now become united as one people. He produced the "Horn of Amity" and compared it with the one I carried with me, and remarked that he frequently opened the parcel in which he kept it, to aid his failing memory of the giver, and that now he again saw me, his heart was very glad. I told him that the object of my visit was to carry out the wishes he had himself expressed, and encouraged all his Chiefs to aid the course of trade from the Shan countries through his territory, and that the letter I had brought from the Commissioner of the Tenasserim Division expressed the sentiments and good will both the Viceroy of India and the Chief Commissioner entertained towards them, and that whatever might have occurred during the past few years to alienate our former state of friendship, I had come purposely to restore it, and assure him that there should be no interruption of it for the future; he replied that "it was well," but that to evince my sincerity in the sentiments I expressed, he hoped that I would remain at least for one season amongst them.

11. Shortly before my departure from Kyay-hpo-gyee village, he came to my tent mounted on a pony, and supported by his two sons

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Koon Tee and Koon Tha. Carried from his pony, I caused him to be seated in my iron camp chair; he appeared much exhausted with the exertion he had undergone, and complained of giddiness. After a short time, he was able to explain the object of his visit; he said that he and his sons had written a letter to the Commissioner in reply to the one they had received, but that he was not satisfied that writing would have the effect he wished, and therefore he came to speak to me in person: he then repeated the story of my having come to the country in 1857, when he entered into the Bond of Friendship with me by the ceremony of "Theetsa," and that he had kept good faith with me up to the present time. He had been solicited by the Eastern Chiefs of Pa-pou's country to join Menloung in attacking our people in the Kyouk-gyee District, but he had replied that he was on terms of friendship with us, and refused to do so, and when Captain D'Oyly came in pursuit of Menloung, he had sent a force of armed men to assist him, and they successfully drove him off, killing a number of his people; that, notwithstanding this service, and his unbroken fidelity to us, we had withdrawn our relations with him (in the removal of the Agent), from whom we had received statements injurious to his character. In consequence of his declining to join the Eastern Karennees, he had made them mortal enemies, and that only last dry season they had attacked and burnt his village of Dan-ta-da; and now that I had come again amongst them, I was about to return, leaving him in the same condition he had passed for several years: he feared that I had forgotten my pledge of friendship, and, ere he died, which could not be far distant, he wished to renew the ceremony of "Theetsa," to ensure peace to his sons and people after he had passed away: this could only be effected by the presence of myself or some Officer of Government permanently amongst them, when the Eastern Chiefs would be deterred from attacking the Shan traders; they would be afraid of committing aggression on his own people, and neither the Karennees nor Hpo Kai's Yindalines would molest the Karen Pyus of the western mountains for the future—thus all would be at peace, and he should leave this world with a contented mind; he wished particularly to impress upon me the fact that the Shan traders had not been molested in their passage through Western Karennee during the past seven years, while those of the Eastern division had attacked them only last year when returning from Moulmein, had killed several men, and seized 125 bullocks with their loads.

12. I explained to the old Chief that in my absence from Toungoo much misunderstanding had occurred to interfere with the state of mutual friendship I had inaugurated, and affairs had assumed a different aspect to what they would have done had I remained; that he appeared to labor under a wrong impression with regard to my power and position as a Government Officer. All I could do with reference to the objects of his desire I had done; that compliance with his wishes remained with the chief authorities of Government, and that I was only the agent of that authority, but I as fully appreciated the benefits to be attained by the residence of a British Officer amongst them as he

himself did, and that I would aid the measure to the best of my power when bringing the subject of his letter to the Commissioner's notice.

13. In reply to his suggestion to renew the ceremony of "Theetsa," I produced the Horn in my possession, and told him that, so long as that existed, or even without it, I should never lose sight of the obligation I had, on the part of our Government, incurred; it was not our custom to break faith with any one, more especially so when made under a solemn rite which was regarded as sacred, and that he might set his mind at rest on that point. He appeared satisfied with what I had said, and after a short time rose tottering from his chair to go away. I assisted the old man down the descent to where his pony awaited him; he then seized my hand, and after shaking it, raised his arms in an attitude of supplication above his head, was placed on the saddle, and moved slowly away. So concluded my last interview with the old Chief, who, in all probability, will have paid the debt of nature ere another year be past, as, although possessed of extraordinary vitality, his energies and faculties are fast fading away.

Proceed to Noung Belai, the residence of the minor Chief Kyay-hpo-gyee.

14. After a stay of six weeks at Kyay-hpo-gyee village, and having met all the Chiefs directly subordinate to him, I proceeded to Noung Belai at the northern extremity of Western Karennee to renew my acquaintance and friendship with Kyay-hpo-gyee and his people, who in 1857 had partaken of the "Theetsa" in common with the Chiefs, acknowledging Kyay-hpo-gyee as their immediate head. With the exception of Kyay-hpo-gyee himself and a Chief of one of the villages near Mobegai, the whole of the party of 1857 had ceased to exist, several of them having been killed in their encounters with the Eastern Karennees, and the rest succumbed to disease; but, despite these casualties, they had maintained the same good faith in the matter of the "Theetsa" as their brethren of the southern portion of the country under Kyay-hpo-gyee; and, in consequence of their affording protection to the Shans passing through the country, a considerable number of traders from Mobyai and Monay had taken up their residence with their families in the villages at Noung Belai: these people spoke in high terms of the treatment they had experienced from the Chiefs of Noung Belai, so different from the tyranny and oppression of the Burmese Officers in the Shan States.

15. At the urgent request of Kyay-hpo-ngay, I was induced to enter into a fresh bond of good faith with himself and Chiefs for the reasons explained in my separate letter accompanying the Horns; and I may here briefly allude to the circumstance as being an additional proof of the sincerity and good faith which binds the whole of the people of Western Karennee to us, and will ensure to the traders passing through their line of country complete immunity from molestation, and protection to their trading expeditions.

16. I was sorry to learn that a retrogression had occurred in their several relations with the people of Ngwai Toung, and that the plain of

about 2 feet broad, which separates the east from the west division of Karennee at this point, was the scene of constant disturbances between them; each party having wrongs to redress of long standing, availing of any opportunity to seize cattle and slaves, and so these feuds are mutually fostered, and the Karens who are of one race taught to look upon each other as deadly enemies. In pursuance of these aggressive acts, the people of "Noung Belai" had forcibly carried off a heavy 9-pounder Cannonade from the Chiefs of "Ngwai Toung," and on my arrival at the latter place, I found that a party of Shans and Karennees were being organized to revenge this outrage by attacking some of the outlying villages of "Noung Belai," and carrying off slaves to the value of the stolen gun.

17. Foreseeing that this state of affairs would lead to a wide-spread aggression on the villages of Western Karennee, and create an insuperable barrier against a reconciliation between them, I took advantage of the opportunity, when performing the "Theetsa" with the "Noung Belai" Chiefs, to obtain from them a promise to restore the gun on certain conditions, and after considerable difficulty with those of Ngwai Toung, I eventually succeeded in getting them to accept the terms proposed; the gun was accordingly restored, and this prolific source of disturbance removed, and had circumstances admitted of a more prolonged residence amongst them, I should, I think, have been able to effect a perfect reconciliation between them.

State of affairs in Eastern Karennee.

18. On my visit to Ngwai Toung in 1857, the then Chiefs of the country, with an influential Shan, a strong partisan of the Burmese Government, held in check the subordinate chiefs of the villages in their vicinity, and some degree of deference was paid to their authority; since their decease, however, (their position being occupied by youths of tender age,) the wildest anarchy and lawlessness has prevailed, so that it may be said, literally, that each man's hand is against his neighbour. Security for life or property does not exist; the right of plunder of each other's village would appear to have become an institution of their social relations, and causes the most trifling and puerile occasion for the sacrifice of life. A single instance will suffice: Shortly before my arrival, a youth of a village about two miles distant from "Ngwai Toung" was detected in stealing a common chatty from a house in that place; he endeavoured to escape with it to his village, but was pursued by a party of men and deliberately speared to death. Since this barbarous act was committed, a series of attacks and plunder of each other's property followed, and many lives will be sacrificed ere the affair is finally settled. One of their attacks occurred while I was encamped at Ngwai Toung: hearing a great noise, with firing, proceeding from the place opposite my tent, I proceeded to ascertain the cause, and found that a number of people of the village to which the murdered youth belonged, watching their opportunity, had sallied out and were endeavouring to drive off a herd of cattle belonging to the people of "Ngwai Toung." The alarm being given, a strong party of Karens, mounted and armed with matchlock and spear, proceeded to the spot, and after a good deal of firing and noisy bravado, effected the

recovery of the cattle, not, however, before several of the aggressive party had been wounded, whom I saw fall from their ponies, in the heat of the scuffle; and these scenes, I was told, were of constant occurrence.

19. To my enquiries on the subject of the existence of any dominant authority in the country, and especially as regarded the position of the Chief of Pa-pous village Tsanlapan, I was informed that this young man, although rocognised as the descendant of the old Chief Pa-pou, and consequently the head of the Eastern Karennees, was in reality only nominally so': he or rather his mother "Mai-ten-tanee" (by far the most influential person in East Karennee) jointly with the young Chiefs of Ngwai Toung, receiving in equal proportions the transit tax upon the traders, and that levied upon the teak worked on the "Poon" and other streams in East Karennee.

Negotiations for opening the eastern trading road,

20. With such a social condition of the country, the difficulties which surrounded the object I had in view of inducing their unanimous consent to a free passage to the Shan traders through their country, appeared almost insuperable. It was evident that without the acquiescence of every petty head of a village along the line of the trading road, especially those near the Shan frontier, any negotiation with Tsaulapan and his immediate subordinates would be useless. This impressed itself the more forcibly upon me, from the fact that one of these village Chiefs had attacked the traders from Moulmein during the previous year; had killed three of the Shans and seized 125 bullocks with their merchandise on the ground; that several Red Karens of his village having domiciled in the Monay State had been killed by the Shan authorities there, perhaps justly; that, however, gave this village Chief no concern; it afforded him the pretext he wanted to plunder the Shan traders, and although the people he attacked and plundered were not from Monay, they were Shans, and that was for him a sufficient justification of the outrage. And as this act, in closing the road against the traders, had greatly reduced the income of the Chief "Tsan-ta-pan," who was powerless either to revenge it or maintain his right, I saw clearly that success to the object I had in view was only to be attained by negotiation with these wayward and independant petty Chiefs.

21. I knew from experience that even the most refractory of these people were open to the influence of a present, accompanied by a friendly message intimating my desire to meet and communicate with them in person; I accordingly secured the services of an old Shan merchant, long resident in the country, and well known to all the petty Chiefs in East Karennee; and through his agency a number of them made their appearance at "Ngwai Toung," not however entirely free from suspicion of my motives, as they were accompanied by a considerable number of armed followers, whose inquisitiveness became exceedingly troublesome. They had heard a report that I had come amongst them for the purpose of taking possession of the country, and erecting stockades for an armed force at several points; they wished to know if such were true. The

Kyon-galay of the Shans dissipated their fears, and explained to them the real objects of my mission; but notwithstanding all this, they were much averse to coming to my Camp, although their emissaries who had inspected myself and party, had given a favourable report. They at length appeared, however, and presented themselves at my tent, accompanied by the Kyon-galay. I then explained that I had but one object in view in meeting them, that of opening the "gold and silver road" of commerce to the Shan traders through their country, and forming the same bond of friendship with them as that which had existed between myself and the Chiefs of Western Karennee for the last seven years, during which period the traders had been permitted to pass through their country without molestation, and that such a concession on their part would show that they were not less civilized than their neighbours, and equally open to reason and alive to the advantages to be derived from an unrestricted course of trade to the Shans. They expressed themselves satisfied with my explanation and approved of my suggestions, to which end they were prepared to perform "Theetsa" with me. This, however, I deemed inadvisable, as, before any definite measures were adopted, it would be necessary to obtain the willing co-operation of their Chiefs, as by making any separate arrangements with them, I should derogate from the position of Tsanlapan, whose authority, however nominal and feeble, they, as a distant race, ought to be anxious to maintain; this met their entire approval, and several of their party were deputed to Tsaulapan and the Chiefs at Pa-pous village to make their sentiments known on the subjects I had mooted.

22. With others of these petty Chiefs at the more distant points of the country bordering on the "Salween," whose acquiescence was necessary to secure a free passage by water to the traders, my negotiations were protracted and tedious in the extreme. To every offer to meet them on their several localities they objected, on the score that the road was infested by robbers, who would attack and plunder me, and they would not be responsible for my safety; but the effect of a few articles of presents, combined with a natural curiosity to see me, effected my purpose in the end. It was evident that a strong prejudice had been at work, to give them a very unfavourable impression of my object; but in a free conversation with them, their minds appeared to be relieved, and they acquiesced in all I proposed. They said that they had no wish to molest the traders, but that others who had no right to tax them had done so, regardless of the custom that the Chiefs of Pa-pous village and Ngwai Toung were alone entitled to such collections; this had induced quarrels between villages, because they refused permission to others to participate in the plunder, and the consequence was, that they had determined to close the road against the traders, so that neither party should benefit by their passage through the country. I pointed out that this proceeding was most unjust, because it deprived their acknowledged Chiefs of an income which was their established right, and that they should preserve the same state of affairs as that which obtained during the life of Papon Mengyee, otherwise all the surrounding countries would regard them in

the light of Dhamyas. Such, in fact, had become their character in consequence of their attacks on the traders, and one principal object of my mission was that of removing this stigma from them, and establishing a better order of things for the future. They replied that they would agree to any arrangement I might effect with Tsanlapan and his Chiefs. This point gained, I was in the best possible position to obtain from the Chiefs at Pa-pous village the full concession of the question thus satisfactorily settled with the minor Chiefs.

23. My subsequent and final negotiations with Tsanlapan, or rather his mother, and the Chiefs at Pa-pous village may be briefly related. During my stay at Ngwai Toung, I received two letters from those Chiefs in the name of Tsanlapan. They were expressed in the usual courteous style of Burmese correspondence, and expressed their approval of the objects of my wishing to meet them, and that they would be prepared to discuss the subject when I reached Pa-pous village; further, that they were glad to learn that the Chiefs of "Ngwai Toung" and the villages to the northward had given their unanimous consent to my proposal for opening the eastern trading road to the Shans. With the view, therefore, of concluding the arrangement and securing their good faith to its conditions by the ceremony of the "Theetsa," I proceeded by the eastern road towards Tsanlapan's village. When within two days' march of that place, I received a message to the effect that I was to return by the way I came, and enter their place from the south, directly from our own territory; that there was peril to my life if I attempted to proceed by the road I was upon. Should I arrive safely at Tsanlapan's village, neither that Chief nor any other man of authority would meet me, and that they declined receiving any letter from the Commissioner or any other English Authority.

24. I was exceedingly surprised, and, not without reason, angry at this treatment, after having received their invitation to go to Pa-pous village, and I expressed my determination of either proceeding in person at all risks to deliver the Commissioner's letter, or sending my Assistant Moung Hpo to do so, if their objection to meeting me was insuperable. In the latter case I insisted that he should go under the protection of one of the "Amats" who had brought the message from "Tsanlapan," who should be held responsible for his personal safety. To this arrangement they demurred, and said that the only course of proceeding for me to adopt was that of returning by the way I had come; this decided me, I gave orders to pack the elephants instantly, and desired the people to follow me when ready. I then collected the armed men, who accompanied me from Shway-gyeen; saw that they loaded their muskets, and took the road to Tsanlapan's village. I had not proceeded far, however, when the Chief who had endeavoured to persuade me to return came up, and, in the most earnest terms, entreated me to forego my intention of proceeding by that road; he would send his brother, one of Tsanlapan's "Amats," with Moung Hpo, and he himself would be answerable for his safety, and he assured me that people had been stationed on the road to attack me if I persisted in my intention of going that way.

25. Having thus gained the point I insisted upon, and seeing that nothing was to be gained by a reckless defiance of the threats to attack me, especially as I had only four men with fire-arms with me, I consented to return and send Moung Hpo with the letter and presents to Tsanlapan; and, as Kyay-hpo-gyee village was only a day's march from my halting place by crossing the country, I proceeded to that place to await the result of Moung Hpo's mission.

26. Arriving at Kyelah Yua, I was met by the hearty congratulations of Kyay-hpo-gyee and his sons on my safety, and from them I heard that the alteration in the minds of the Chiefs of Tsanlapan's village was solely attributable to the evil machinations of the notorious Menloung, who had persuaded them that my visit was only preliminary to seizing their country, and fearing for his own safety he had placed men on the eastern road to attack and drive me back; as this information came direct from Tsanlapan's village, by a relation of Koon Tees, and explained the earnestness of persuasion on the part of the Chief as above related, I have every reason to believe that it was substantially correct.

27. The result of Moung Hpo's mission is detailed in the enclosure A. He did not see Tsanlapan or Menloung; but it will be seen on perusal of the document above noted, that after receiving the Commissioner's letter and presents, they sought counsel with Menloung; and upon his advice, returned both letter and presents, declined our friendship, but conceded the points sought, that of their consent to opening the eastern trading road, to the Shan traders, and preventing the timber traders from being molested by their people.

28. But for the evil agency of the fugitive Menloung, I should have obtained this consent of opening their country to the traders in a much more satisfactory manner, and I have no doubt but that I should have been successful in obtaining the restoration of 120 bullocks plundered from the Shan traders as related. The promise thus made will be undoubtedly fulfilled, but the confidence of the Shan traders will not be gained until we show we have a protective force on our immediate frontier prepared at any moment to punish any infraction of it.

29. It will be seen from the foregoing that my proceedings in overcoming the prejudices of these wild and self-constituted Chiefs was a fortunate resolution, as, by going to the nominal Chief of the country, in the first instance, I should have been opposed by the influence of Menloung, and in all probability rudely repulsed; whereas, by securing the good will of those petty Chiefs in whose hands the success to my negotiations lay, the consent of Tsanlapan was secured despite any opposition on the part of his adviser Menloung.

30. And in conclusion of my remarks on their social condition and the difficulties I encountered here in reconciling them to a sensible consideration of my proposals for their common interests, my experience of the Eastern Karennees enables me to state that anarchy and dissension, turbulance and strife, compose their natural element of existence; with such a disposition, with passions unrestrained by any administrative

power, the merest trifle forms an excuse for aggression, and thus a system of mutual depredation is fostered, destructive of all the pure feelings of our nature. Such a state of barbarism will only be improved by the imposition of the strong arm of a civilized Government; even that of the Burmese would prove a blessing to them in teaching them to respect a controling authority, and compelling them to conform to rules for regulating society, which none but the most barbarous races reject.

Present state of trade from and viâ Karennee.

31. It was only by a careful and patient comparison of the information procurable from the Shan residents of Karennee that I was enabled to compile any statistical table on the subject of the internal and transit trade of the country, and for that which follows I can only claim a proximity to its actual state which is susceptible of much correction.

32. At the present time, the trade viâ Western Karennee is derived from the following sources, viz.:—

Trade of West Karennee.

Shan States.—Thinee, Laygya, Mounay-youk-souk, Hopong, Noungmun, Mokmai, Banyee, Thatoung, Nyoung-ywai, Levay-Eik, Tse-kyit, Luay-loung, (12 Toungs), Thee, Ban, Pon-moo Ysaga, Namtoke, Senlay-ywa; In all, 18 different states to the North.

The articles forming the trade from these States consists principally of—*Articles of Clothing*—Gold in leaf and made into rings, Rubies, Lacquered-ware, Silk and Cotton Putsoes and Htameins. *Hardware*—Dhás and Dhalmais, Kyee, Ozies, Axes, brass and copper utensils purchased from the Chinese. *Vegetables*, viz.—Tobacco, Onions, Chillies, Ground-nuts. Oil from Ground-nuts, and Sesami, and pickled Bamboo-shoots, roughly estimated at a realized value about Rs. 2,00,000.

33. The articles of export from Western Karennee comprise—

	Rs.
Teak, 12,000 logs annually, value	2,40,000
Stick Lac, 50,000 viss	10,000
Ground-nuts	500
Tin, 20,000 viss	25,000
Cotton, 30,000 viss	3,000
Sesame Seed, 12,000 viss (Oil)	2,000
Yams and Pumpkins	7,000
And a large number of fine Cattle, number and value not ascertainable.	
Making a rough total of ...	2,87,700
Or a realized value of	3,25,000
Value of Transit Trade	2,00,000
Total value of Trade from West Karennee ...	5,25,000

34. The revenue derived from the above by Kyan-bpo-Gyee and his immediate Chiefs is computed as follows:—

		Rs.
On 3,000 Pack Bullocks at	Rs. 0-4-0 ...	
„ 300 Coolies at	„ 0-8-0 ...	1,150
„ 350 Ponies at	„ 1-4-0 ...	
and on 12,000 logs Timber at	„ 3-0-0 ...	36,000
	Total ...	37,150

But this amount does not represent the actual payments made by the traders, it being customary to make presents of trifling value to the Chiefs of villages on the line of route; a refusal to comply with these petty demands has been the cause of their being plundered in former years.

35. Of the capacity for the extension of the exports from Karennee, I have the statement of the Chiefs to the effect that the teak is very abundant on the "Htu" Khy and its tributaries, and that 40,000 logs could be extracted annually if the "Bghais," in whose localities it is most abundant, were disposed to contract with the foresters for working it; and of the other articles of internal production enumerated, a very large extension would follow a corresponding demand.

Trade of East Karennee.

36. The trade in transit through East Karennee is derived from the same sources as those already noticed for the West Division, with the addition of the Shan States of *Thongai* and Myion Tesb, and in addition to the articles enumerated, those of Shan boxes, brick, tea, copper, and spelter occur:—

The roughly estimated value of the whole being ...			Rs. 2,20,000
The exports from the country are—		Rs.	
Stick-Lac, 1,00,000 viss, value		22,000	
Teak, 40,000 logs		8,80,000	
Cotton, 50,000 viss		5,000	
Oil Seeds, 3,000 baskets		6,000	
Beans, 20,000 „		2,000	
Yams, &c.		6,500	
			„ 9,21,500
	Total value of trade ...		Rs. 11,41,500

to which may be added a considerable item for cattle, bullocks, buffaloes, and ponies annually exported, making the aggregate in round numbers Rs. 12,00,000.

37. And the revenue derived from these sources may be placed at Rs. 1,42,000, which is paid not to the nominal Chiefs alone, as on the Eastern Division, but is collected by a number of petty Chiefs, whose only right is that of assumed independence of all controlling authority.

38. The foregoing serves to indicate the sources of trade into and from Karennee, and that only—as in extent or value it does not approach to more than one-third of its value—during the existence of the old Chief Pa-pou Mingyee, when from 4 to 5,000 bullocks loaded with merchandize passed through the country to our sea-ports annually, and this decadence is solely attributable to the anarchy and disturbance which has followed the demise of those Chiefs who succeeded Pa-pou and exercised an influence over the population.

Unutilized productions—Minerals.

39. The country of Karennee throughout its whole extent is highly metaliferous. I discovered ores of Bismuth, Galena, and Manganese, and was informed of the existence of those of Copper and Silver (Argentiferous Galena), the whole of which would, if properly worked, prove a valuable acquisition to its exports.

Other lines of trade from the Shan States impracticable.

40. From the best sources of information procurable on the subject of the trade from the north-east frontier of the Burmese and Siam Shan States, I ascertained that besides the old trading roads, viz., that to Ava, and the valley of the Sitang, viâ Myun Gyan, the direct line through Eastern Karennee to the Coast, with its branch more circuitous through Noung Belai and West Karennee, and the line from the "Khai-ma-phyoo-Khyoung across the Salween, and along the main road from Myeen-loon-Gyee to Maulmain; also by water from Karennee to the "Khai-ma-phyoo" by the course of the Salween, no other points of access to the Coast were practicable. The line through East Karennee is considered the best and shortest, and by it the course of the trade from the north would be unlimited in its geographical extent, were the impediments which now exist removed: these impediments, however, are not confined to Eastern Karennee, but exist in a more divided form in the Shan States, where the impositions upon the traders by the Burmese Authorities have become so intolerable as to prevent much of the trading investments that, unrestricted, would flow from that region.

Impedements to a free course of a trade from the Shan States.

41. Thus, the Shan traders I met at Ngwai Toung report that, instead of the old established tax of 4 annas per bullock-load or coolie, the Burmese have extracted a duty of 10 per cent. on all exports during the last three years, and this is felt as a grievous burden upon the export trade. They also state that on their return cargoes, especially of betel-nut, the exactions and positive plunderings on the part of the Burmese officials at the numerous Kyus, the demands for licensed brokerage, and other vexatious imposts, compel them to dispose of their merchandise by stealth, being afraid to expose them in the public marts; and by this process, while incurring much risk, they are only enabled to realize a small remuneration to their expedition, which has cost them a season to complete. The cause of the decadence of this valuable trade and the obstacles to its development are, therefore, sufficiently evident; it is surprising, indeed, to find that it has not been

completely annihilated from the deterrent forces and great discouragement to which it has been subjected.

Our boundary to the north-east.

42. The subject of our northern boundary or line of demarcation between the Yoonzaleen Sub-Division and the Karennee possessions having been mooted on several occasions, when proceeding to Karennee, I made it a point of investigation. I found that the Karens located on the range of mountains which separates the drainage into the Kyay-ma-phyoo on the north, and the "Nga" and Pah-Khyoungs were considered a portion of the Yoonzaleen population. They acknowledged the authority of the Tsau-kai-gyoup, of Yoonzaleen, and are returned on his assessment rolls; this arrangement has obtained ever since the disturbance caused by Menloung, and is perfectly understood by both Karens and Karennees that our boundary was that of the Burmese, viz., on the line of the "Kyay-ma-phyoo," where the remains of their stockade still exist.

43. Pursuing my enquiries on my arrival in Karennee, I was told by "Kyay-hpo-gyee," his two sons Koontee and Koon Sha, and the Chief of the Yindalines Hpo-kai, that they have always considered the line of the Kyay-ma-phyoo our proper boundary, and that the question had never been disputed; also that the Eastern Karennee Chiefs had no right, nor in fact had they exercised any right in any part of the country lying to the south of the Poon to its junction with the "Htu Khyongs," the latter being the acknowledged boundary between Eastern and Western Karennee, and the right bank of the Salween. The subject was also brought to the notice of the Chiefs at Pa-pous village; they, however, repudiated *all boundaries*, stating that not only the Western Division of Karennee belonged to them by prescriptive right, but that *all the Karen Pyus*, wherever located, were subject to them; in other terms, looking upon the Karen Pyus as a permanent source from whence to obtain slaves at small risk to themselves, they would not relinquish their right of attacking and carrying them into slavery—an argument so barbarous as to require nothing more than the intimation of the risk they incurred of severe retaliation for any aggression committed upon people under our protection.

Vide Sketch Map.

44. Finding, therefore, that the question was set at rest by those Chiefs who had any pretension to deal with it, and that they were desirous of showing their decision by an official recognition of it, I caused a Sketch Map to be drawn up (now forwarded), showing the boundaries between the East and Western Karennees on the right or west bank of the Salween River, and our boundary on the Kyay-ma-phyoo, on which the seal of Kyay-hpo-gyee, as Chief of Western Karennee, was impressed, and which finally disposes of the question for the future. The arrangement on becoming known gave the utmost satisfaction to the Karens and Shans, and Hpo-kai signified his intention of aiding any establishment; we might make these, after his affairs was settled, by returning to his old village on the Htu Khyongs, where his assistance to the traders in past times is fully acknowledged, and his return eagerly looked for.

45. Before dismissing this subject, I would refer to the very anomalous position of the Karen tribes on the line of the "Kyay-ma-phyoo" in its higher branches. While many villages situated on these mountain streams are the acknowledged subjects of the Toungoo Authorities, those on the lower courses of its affluents, and all Karens residing to the north of the main stream, as far as the Hpo-khy ongs, have hitherto been left without any protection, and consequently open to the ruthless attacks of the Eastern Karennees, who are not slow to avail of any opportunity to add to their slaves from these defenceless people, acting with the full knowledge that we have hitherto repudiated them; but our authority once established as proposed, they would not dare to continue these raids upon the Karen Pyus. The fear of retaliation on their own villages would most effectually put a stop to such acts on their part.

Trading Mart on the "Kyay-ma-phyoo" Khyoung.

46. This is a subject of far more importance than any other associated with my mission. It was the general complaint of all the traders I met, both those who reside permanently in the country and the traders who pass through it annually, that since the destruction of Hpo-Kai village on the Htu Khyoung, there was no place along the line of route by the Salween where convenience for crossing that road, and a means of interchange of commodities with the Yoons and Shans of Zimmay, who do not visit the Coast, was afforded them; and this circumstance had operated, they assured me, to the relinquishment of a large course of trade by Shans and Chinese from the more northern Shan States, who from their great distance were incapable of making the journey to the Coasts, and returning to their own States during one dry season.

47. Several of these merchants had endeavoured to persuade Hpo-Kai to return to his old village on the Hta Khyoung, and he had given them a conditional promise to do so on the settlement of his affairs. On my arrival, however, several bodies of Shans came to consult with me on the subject, and they earnestly entreated me to adopt measures for an establishment on the "Kyay-ma-phyoo" at once. The mouth of that river possesses peculiar advantages for a trading emporium, as being immediately on the main trading line to Myne-loon-Gyee and the Coast to the south (Zimmay), and the Burmese Shan States to the north, and commands the entrance into both East and West Karennee; it is in fact the key to all access to and from the countries lying on the right bank of the Salween to the northward, and the only accessible point by which traders from Karennee pass to the Siams-Shan States east of the Salween. I could not fail to be struck with the force of the argument of these people, and of the great desirableness for such a mart, especially so as affording our own Karens on the Yoonzaleen a means of disposing of their betel-nut to the Zimmay Shans and Chinese, who come down to that place annually, to considerable greater advantage than they at present obtain in dealing with the Burmese on their own localities.

Letter dated 28th February 1864.

48. In a separate letter accompanying, the petition of the Shan Moung Hpan was forwarded. The advantages to be derived from the establishment of a trading mart at the extremity of our possessions on the Salween are set forth.

The proposition was regarded with so much favor by the Shans, that before I left the country, 300 families had concerted measures with the Shan Agent Moung Hpoo to remove to that place; directly they were informed that it was our intention to place a Police Force for their protection there, and afford them pecuniary assistance to enable them to commence cultivation; and the Shans now residing at Ngwai Toung to the number of 5 to 600 would, they said, seek our protection at that place.

49. Viewed in another and still more important light, the establishment of a protective force at that point would most effectually prevent the entrance of any marauders into our territory from the north; keep a healthy check on the Eastern Karennees and their adviser Menloung; preserve intact the security for our foresters from the Coast, and put a stop for ever to the attacks and slave-hunting expeditions to which Hpokai, his Zindalims, and the Eastern Karens are addicted.

50. All this can be effected without the necessity for adding a single Policeman to the force at present in the district, at an expense otherwise trivial in comparison with the resulting benefits; and on referring to the letter above noted, I have merely to add that it is from this point that we must urge onward our influence, our commerce, and its attendant civilization to the remote regions of the Chinese Empire.

Burmese influence in East Karennee.

51. Nothing can be more significant of the absence of all Burmese influence in East Karennee than the fact that throughout its whole extent, there is not a single Burmese resident. I was surprised at this, as, on my first visit to the country in 1857, the Shan Chief of Hgwai Toung, while exercising a powerful influence over the Chiefs of the Karennees, was himself a protegé of the Burmese Governor of the adjacent Shan States, and accepted that authority as dominant at Hgwai Toung; that aspect of affairs, however, is now completely changed. The Chief of one section of the Shans, residing at Hgwai Toung, styled the Kyan Galay, assumes the title of Tsahwai of "Tsaga," which he says he received from the King of Burmah; but in his relation with the Karennees beyond the influence or control over the commercial transactions of his countrymen with the Karennees, he and his people are as subservient to the Chiefs of the country as their own slaves. Neither the Shans nor their families dare leave the country without the consent of the Red Karen Chiefs. They are restricted on various degrading ways by the same authority; their very existence in fact appears to depend upon the uncertain disposition of those Chiefs who upon the slightest occasion take life and property with the most lawless impunity.

52. The Burmese are too well acquainted with the character of the Red Karens to place any force in the country; its destruction would inevitably follow, and so little is the authority of the Burmese respected by the Karenneese, that their presence in considerable force in the contiguous Shan States does not debar them from making raids upon the Burmese protected Shan villages, and from this source by far the larger

number of Shans are procured; nor does it appear that the Burmese interfere either by remonstrance or force to prevent this—to them—very disgraceful state of affairs in the countries under their control.

53. The conclusion I arrived at, and which I believe to be the fact, is that the Eastern Karennees detest the Burmese; and but for my Assistant Moung Hpo, calling himself a "kullah," in his intercourse with the Chiefs at Pa-pou's village, he would have met with insult and probable personal ill-treatment. We may therefore reasonably conclude that the Burmese have as little influence in East as they have in West Karenee, and any pretensions thereto they may assume are simply contemptible.

Slavery.

54. This is an institution of the country which has increased with the unbridled lawlessness and depravity of the people, since the death of the old Chief Pa-pou, and the more influential of those who succeeded him. When I first visited the country in 1857, I had occasion to remark as follows, and to the present time and circumstances of the country those remarks are equally applicable, only that a progressive intensity has followed the impunity of action to which I have already alluded :—

"In estimating the amount of population of the country, I have stated that about one-third of the inhabitants are slaves, on which subject I deem it necessary to offer the following explanation :—

"The chief cause of this amount of slavery, a term by the way, only partially expressing the conditions of the subject, lies in the prevalence of indebtedness throughout the community. Incurred originally by the heads of families to meet some casual expenditure attending their superstitious ceremonies, the debt, increased by an exorbitant interest, has been unliquidated at the period of the death of the borrower, and in all such cases, where no effects are available for repayment, in accordance with the terms of the agreement, one or more members of the family become bond slaves, and subsequently, from incapacity to liquidate the original debt with its large amount of accumulation for interest, have become permanently the property of the lender; and although bound to assist in the cultivation of their master's lands, they are not debarred from other pursuits from which to derive a means of eventual emancipation; but this is of rare occurrence, and this state of indebtedness has become an integral portion of their social system.

"The other by far more iniquitous and remorseless state of slavery in its worst features, which prevails with this race, has its existence in their kidnapping propensities; no one single individual of them but is ready on all occasions to avail of the opportunity to seize the person of any of the Karen and Shan tribes which occupy the country in their vicinity; thus in most of the Karennee villages are to be found Shans-yangs of the Karen tribes, Yondalines, Padaungs, and Lethtas of the mountain ranges to the north-west, all doomed to a hopeless state of slavery, into which, priced like beasts of burden, they are sold to the Yoons (Zim-

may Shans), by whom they are re-sold to the Siamese, and eventually end their career—slaves of a nation of slaves—no worse or more pitiable condition than which can possibly be imagined."

55. In the lowest stage (a degraded barbarism themselves), the Karennees regard themselves as the dominant race amongst the less numerous tribes of Karens, which inhabit the hill tracts of their country, especially so with reference to the Karen Pyees, this unfortunate race they consider that they possess a prescriptive right to seize as slaves whenever their inclination or want of money prompts them to plunder and carry them into slavery. To the more depraved of the Shans and Toungthoos of the neighbouring States, their country affords a means of selling into slavery any member of their own community who may have incurred their enmity, and acts of the most inhuman kind are constantly enacted. An instance of this I may note to show the absence of that quality of humanity which the relations between man and wife dictates, but which finds no place in their savage nature. While at Nyoung Belai, a poor woman with two children came to me with a very pitiful story. She said that her husband, or Toungthoo, residing at Nyoung Ywai, had fallen into difficulties and had induced her to accompany him to Karennee, where he had sold herself and children to one of the Chiefs, then present, for the sum of Rs. 60; she appealed to me to liberate her, which I endeavoured to effect by the offer of Rs. 100 to the man, but he declined the offer; and in reply to my remonstrance on the heartless cruelty of the transaction on the part of both the husband and himself, he remarked that these were considerations he had nothing to do with, that he had purchased the family on speculation, and unless he got Rs. 250 for the woman, and separate prices for the children, he would not part with them. I had not the money to spare, and the poor creature with her family are now in all probability in the possession of the "Yoons," and on their way to the maritime provinces of Siam.

56. From the sources above noted, about 1,200 souls are annually captured and purchased by the Karennees, at least one-third of whom are taken from the Burmese protected Shan States.

Menloung.

57. Ever since the period when this individual with his bands of armed "Karennees," "Toungthoos," and "Shans" ravaged the "Yoonzaleen" district, and compelled the temporary submission of the Karens, he has resided at the village of the old Chief Pa-pou, under the protection of the last Chief Tsanpya-deen. On the demise of the Chief some two years ago he associated himself with a number of bad characters of the different races of East Karennee, and forming a small community of their own took permanent residence at the village of Tsantapan, the present nominal Chief. From this place and under the auspicies of Menloung these people have committed depredations on the foresters and merchants proceeding up to Karennee from the Coast, until the character of the Eastern Karennees has become a synonymous term for dacoits and robbers. I pointed out this degradation of their character, when the Chief of the northern villages met me at Nagmi Toung, and they, in common with those of West Karennee, concurred in

stating that previous to the advent of Menloung amongst them, attacks upon traders were unknown; a mutual respect of each other's Elephants employed in working the forests was observed, and bad characters were not harboured openly; all this was now changed, and so long as Menloung resided at Pa-pou's village, such a state of affairs would not be improved.

58. Originally a "Tsaya," or Native Doctor, gifted with a sagacity and intelligence far superior to the ignorant Karens and Karennees, this man has established an influence with the Chief Tsantapan, or rather his mother, which, while exercised to secure his own personal safety mainly, is undoubtedly used to prevent a friendly intercourse with us, such as that which exists between the Western Karennees and ourselves; his agency has been marked by much evil and degradation to this small section of the Eastern Karennees, and in the absence of all controlling authority, he pursues his course of wickedness and violence with an impunity which our close proximity to him by an establishment on the "Kaimapyee" Khyoung alone will check.

Hpo-kai.

59. To conciliate this Chief and the "Yindalines" over whom he assumes the position of Chieftain, was one of the principal objects of my mission to Karennee. I need do no more than briefly revert to the unfortunate occurrences which produced the estrangement of friendly feeling from us, and bitter enmity and spirit of revenge towards the unfortunate Karens, at whose hands he and his people received the injuries they complain of; these injuries were of such a nature as to preclude all possibility of a peaceful arrangement ever being effected, and at the same time afforded the "Yindalines" an excuse for adopting a course of hostility towards the Karens, which would cease only with the extermination of the Karen Pyees.

60. In my letters from Karennee, I carefully detailed the occurrences and incidents attending my negociations with this Chief and his people; it is therefore unnecessary to repeat them here. It was evident that while expressing his friendly disposition to myself and giving an attentive consideration to my arguments, he was oppressed with a feeling that same treachery was intended towards him: the impression having, I afterwards discovered, being received from the evil counsel of Menloung. I however succeeded in removing this feeling, and inducing him to view more favorably my object in meeting him, and as an earnest of his reliance upon my good will towards him, he consented to suspend his attacks upon the Karen Pyees which his people had organised, and restored several captives taken from them after I had entered Karennee, but neither for himself nor people would he forego the prosecution of his revenge upon the Karen Pyees, until his large claim for compensation was fully satisfied.

61. Without authority to accede to a demand incurring an expenditure of upwards of Rs. 30,000, I could do no more than inform him of my inability to settle his claim, and suggest that, if entertained by competent authority, it would be subject to a large amount of deduction for the value of lives and property lost to the Karens in the numerous

attacks upon them by himself and people; to this he consented, promising to appoint an Agent to arrange the affair on this basis, and there the matter rests at present; but if I am permitted the expression of an opinion upon it, I consider that, with the just claim and grievance he and his people unquestionably possess, we should show our wish to compensate them, and by liberal consideration of their claims remove the impediments to a reconciliation with the Karens, and make them (the Yindalines) our just friends for the future.

62. Of Hpo-kai's antecedents I was enabled to obtain the following particulars: he is neither "Yindaline" nor "Karennee" by birth, but belongs to a tribe called "Manoo-manaus," who are settled on the higher branches of the "Htee-khys." From this stream by far the greater portion of the best Teak is obtained, and, from his superior intelligence and association with the Theet-goungs from Moulmein, he became of some importance, and came under the notice of the old Chief Pa-pou Mengyee. About fifteen years since, he descended from his mountain home, and was assigned a location at the mouth of the "Htee-khys," and having connected himself with the "Yindalines" by marriage with the sister of the Chief of "Tsa-oo-yee," he became the nominal head of that people, who are the principal workers of the Teak Forests in West Karennee. The timber trade of Moulmein having increased in value and importance yearly, proved very lucrative to Hpo-kai, and enabled him to assume a position he was not otherwise entitled to: he was, in fact, the Agent for all timber worked on account of the Theet-goungs in that quarter, and from his knowledge of Burmese, Karennees, Yindalines, and the dialects of the more remote Karens, his importance was generally acknowledged, and for several years past he has been addressed as "Meng-tha." With the exception, however, of his position as Chief of the Yindalines or forest workers, he has no influence of any kind in Karennee, and, since the destruction of his village on the "Htee-Khyoung," has resided at the village of "Bandakai," the Chief of which is a relation of the nominal Chieftain of East Karennee.

Navigation of the Salween River.

63. The result of my enquiries on this subject, with respect to its practicability from the point of the "Kai-ma-pyee" down to the Thoung Yeen River, was so conflicting, that I had determined upon descending the stream on a bamboo raft to place the matter beyond all question for the future; but when on the point of executing my intention, a Theet Goung from Moulmein dissuaded me from it; he had passed down the stream on a small raft at the period of its lowest supply of water, May and part of June, and he assured me that, unless guided by skilful Karens, who were acquainted with the intricacies of the passage between the rocks, which at three points between the "Kai-ma-pyee" and the "Haat Gyee" form barriers right across the river, I should most certainly be wrecked, and that even the Karens who descend the stream during the dry season by a small canoe with two men only, are frequently stranded when passing these barriers: Having ascertained the position of the first of these barriers, I diverged from the line of route on my return to inspect it.

And from the point of view right across the stream with a breadth of about 120 yards, a mass of boulders and shingle completely closed up the passage, except when the water forcing its way in eddies round the base of the larger rocks showed a greater depth, but no passage beyond 10 to 12 feet in breadth could be seen to afford drift room for anything larger than a small canoe.

64. From the month of August, the river having received its supply of water from the higher affluents, the stream is navigable to large rafts down to "Dha gnu tseik" River near the "Thoung Yeen" River, and when at its full, boats and rafts have occasionally passed the great rapids without being aware of their existence:—this state of the stream, however, must be confined to a very short period during the height of the monsoon only, and for any practical purpose of navigation is useless.

65. From the point of the "Kai-ma-pyee" northward, all accounts agree in stating that the river is open throughout the year far into the Shan States beyond "Thinee" in Lat. 23° North, and any future exploration of it should commence from that point. This accessibility by water from the "Kai-ma-pyee" to the Chinese frontier, if found to extend that far, would prove an invaluable acquisition to a central trading mart on that river as suggested, from which a trading road on the east bank of the Salween viâ Myen-loongyee to Moulmein might possibly be rendered practicable for wheel carriage traffic, a point still to be ascertained.

66. In the course of this narrative, I have mentioned the existence of tribes in Karennee having no affinity either with the Red Karens or the several Sections of cognate races of Karens which inhabit the hill tracts of that country:—these are the *Yindalines* and *Lethtas*, a brief notice of whom may add a passing interest to this Report.

Notice of the Yindalines.

67. These people, to the number of about 400 souls, inhabit the southern portion of Karennee, where they find employment in working the Teak Forests. In habits and customs they differ widely from any other of the Karen races surrounding them, thus the breast of the female from infancy to old age is never covered; and they permit a promiscuous sexual intercourse from early youth, unrestrained by any rule, which, even in the most barbarous tribes, usually binds the male and female in a union of interests as man and wife:—the female can at any time discard her husband for another individual without question, and it is rare that any female of the tribe has passed the earlier period of her mature life without having a family by two or more individuals. The deteriorating effects of this singular custom is apparent in the inferior "physyque" of the men: they are more stunted in form, and mentally much below the other races of Karens; they are in fact the helots of the more intelligent communities; passive, enduring, and obedient; and in the hands of "Hpo-kai" prove willing instruments of his vengeance upon the Karen Pyees."

68. Of their origin or traditions of their past history, I could glean nothing beyond the bold statement that they came from the North many ages ago; that their numbers have not increased perhaps owing to a

process of absorption with the Red Karens which appears to be working: and that they are doomed, they say, to final extinction, an eventuality which in course of time must follow their degrading custom of unbridled sexual intercourse. They have adopted the superstition and spirit worship, with all its sacrificial rites and ceremonies, of the Red Karens and, in common with that race, practice slavery as an institution of their social condition.

"Let Htas."

69. This is by far the most interesting of the whole of the Indo-Chinese races which exist in this region. It is surprising to find a community of uncivilized beings existing in the centre of some of the most degraded specimens of humanity, who appreciate virtue and good, and practise them for their own sake alone, and who are considered by these races as the only existing exceptions to the vitality and operation of the evil principle of human nature; that such is the fact, however, will be found in the following extracts from my journal:—

20th January 1864.—Received a visit from eight men of the Lethtas from the Sevarloung hills, west of Noung Belai; they are called by the Burmese "Goung Dong" or "Goung Doh," from the custom of wearing their hair short with a pendant lock from each temple; they wear no covering on the heads, and the unmarried youth of the tribe are profusely ornamented with red and white bead necklaces, wild boar's tusks, brass armlets, and a broad band of black braid below the knee. Sitting with the Red Karens, they presented so great a difference of feature and form of skull as to constitute them clearly a distinct race: their language in sound is more guttmal than either the Shans, Toungthoos, or Karennee, and quite distinct from either. In reply to my enquiries whether they had any traditions of their origin, an old man of the party replied that they came from the hills north of Tounghoo, but at what distance he could not tell. Certainly they have no physical affinity to any of the races of Karens of the mountains east of Tounghoo, and we may therefore look to their original home in the mountain systems which are now inhabited by the "Nagus" "Senghpos;" perhaps further to the north-east, which would make them a branch of the old Leythee families, represented at the present day by the Calmuks and wandering tribes of the "Keirgheish," and this is more likely from the heavy eyelid nearly closing the eye, the retreating forehead, and elongated shape of the skull.

Of their customs I could glean but little information, and that given with an apparent unwillingness. They do not permit an indiscriminate mixture of the sexes; the youth of both being domiciled separately. On the occasion of a marriage, a bullock or a number of pigs contributed by the community are killed, and a feast is held upon the flesh until the whole is consumed. Koung Yai is also freely partaken of. The ceremonies attending death and burial appear to be similar to those of the "Kayas" or Red Karens; the body is wrapped in flattened pieces of the gigantic Bamboo, and placed in the grave with all the deceased's property, i. e., his personal ornaments, weapons, and instruments of

husbandry or household use; a feast is held, animals are sacrificed, the flesh eaten, and the bones deposited in the grave, and "Koung Yai" is drunk to intoxication on this occasion: the ceremony would appear in fact to be one of rejoicing rather than mourning, as they do not weep for the dead, and consider that death being an inevitable course of existence, it is useless to mourn. Of a future state, they do not appear to have the slightest idea. Unlike most of the Karens, they never molest the remains after burial, and consider the individual as gone for ever.

It was with difficulty I could induce these people to accept of any presents beyond ¼ Rupee each as an ornament; but at length prevailed upon them to take each a necklace of red beads, which they prize highly, and a few colored handkerchieves of bright patterns.

In talking with the Karen Chief Koon Tee about these people, he said that they were the most inoffensive of all Karens; they had no rulers or laws by which they were guided, *nor did they require any, as they never committed evil amongst themselves or against other people.* They appear to have the same religious rites and ceremonies as the Kayas, and use the augury of the fowls' bones, but confine their sacrifices to fruits and flowers principally, which are placed on rude altars of bamboo on the highest pinnacles of their mountains. I could not ascertain their number, but they are certainly not less numerous than 3 to 4,000 souls.

9*th February* 1864.—Last evening a deputation arrived from the Lethtas residing on the 12 hills of Levay Loung, consisting of 15 head men of different villages; they brought a message from their Chiefs to the effect that they were persecuted by the Burmese, and were obliged to conceal themselves from fear of being taken forcibly from their houses; that having learnt that the Karennee people of Kyay Hpo Gyee's country were free from all molestation by the Burmese or Shans, because they were under British protection, they solicited my compassion towards them in bringing their condition to the notice of the great Chief in Rangoon, that the same protection be extended to them, that they may be permitted to live in peace; they said that they owed no fealty to the Burmese, they had always been under the authority of their own Chiefs, and governed by their own customs, and that when any thing had been demanded of them by either Burmese, Shans, or Karens, they gave it willingly to preserve their unanimity from being interfered with, but that they preferred death to being compelled to reside with the Burmese Officers who had come with orders to them to that effect. I explained to these people the object of my coming to Karennee, and told them to inform these Chiefs that I would comply with their request, but that their country being distant from ours, I could not promise them any active assistance in the matter of their complaint, but that our great Chief would do all in his power to ameliorate their condition. They begged me to give them a letter to the Chief in reply to their message, as it would rejoice their hearts; I promised to do so, and requested Koon Tee to afford them every hospitality during their stay, which he said he would willingly do, as they were old friends *and the only people* who committed no evil in this region.

Before the "Lethtas" returned to their homes, I obtained further information from them on the subject of their position, habits, and customs. They occupy the country to the north-west of "Mobyay" called the 12 hills of "Levay Loung," they have two Chiefs called Koon-Denee and Koon-Pan-see-dan, who reside at the chief village of "Bauhpa;" the term "Koan" I suspected was the Shan title for Chief adopted by them, but they said that it was also common to their own language. I could obtain no accurate information as to their number; approximately, however, they are about 4,000, having 14 large villages consisting of 15 houses each, similar to those of the Karen Pyees, each containing 30 families, and separate houses about 400, but in asking them if the average I had taken and the number of 4,000 was correct, they said that they greatly exceeded that amount.

A strange feature of their social system is that of self-immolation. One of the oldest of the party told me that their sense of shame was so acute that, on being accused of any evil act by several of the community, the person so accused retired to some desolate spot, there dug his grave, and strangled himself. I was so surprised at this statement that I asked whether this was of frequent occurrence; he said "no," and, that to avoid all cause for the commission of evil, they abstained from indulging in "Koung Yai" to excess, under the influence of which bad acts were perpetrated. They possess no slaves, nor are any of their race sold into slavery, and to my enquiry whether they sought the payment of debts by force, similar to the Karennees and Shans, they said they did not, but waited until the debtor was in a condition to repay his liability, and if that did not occur previous to his death, it ceased, and there was an end of it; they did not hold either the relations or the effects left to them liable to such claims! On the subject of the separation of the sexes, as previously noticed, they said that the unmarried youth of both sexes, when passing each other, averted their gaze, so that they might not see each other's faces!

The existence of such a community as this, practising habits and purity of life so widely separated from those of the barbarous which surround them, is a marvel that is quite inexplicable.

70. I have deemed it necessary to bring the character of these interesting people to prominent notice by embodying the subject in this narrative, feeling certain that, however irrelevant to its subject-matter, it would prove interesting as an ethnological discovery; but I have another and equally tangible reason for doing so, because, should my suggestion for the establishment of a trading mart on the "Kai-ma-pyee" be carried out, the "Lethtas" would to a man seek the safety of our protection there, and form a colony by themselves, which, if escaping the evil influences of a more advanced civilization, such as that of the Burmese and Shans, would, in a few years, greatly advance our own material prosperity.

CONCLUSION.

71. In concluding this narrative of my mission, I may briefly notice the results which have been attained.

A.—The Eastern Karennees have been induced to open their country to the Shan traders from the states lying to the north-east of their country along the course of the Salween on its west bank, a valuable concession which, by proper management on our part, will result in great prosperity to the internal commerce with our territories.

B.—A new bond of friendship and good faith has been effected with the Chiefs of Western Karennee, who were not parties to that made with me in 1857, and, as they hold the key of the entrance into Western Karennee, their protection to the Shan traders has been secured.

C.—The line of demarcation between our territory and Karennee has been finally settled at the Kyay-ma-phyoo Khyoung by an official acknowledgment and recognition by Kyay-hpo-gyee and his Chiefs.

D.—Measures have been initiated for a large immigration of Shans into our territory by the establishment of a trading mart on the Kyay-ma-phyoo, which, while affording a nucleus for a continuous stream of emigrants, will open out a means of commercial adventure to the more distant Shan States to the north, and the Chinese frontier Province of Yunan.

E.—The promise of the nominal Chieftain of Eastern Karennee and his Chiefs residing at Pa-pou's village, that the timber traders from the Coast shall not in future be molested by any of his people, has been obtained.

F.—Hpo-kai has been induced to suspend his attacks on the Karen Pyees during my residence in the country, and four children taken from one of their villages restored. Until his claim for compensation, however, is finally disposed of, there will be no permanent security to the Karens of the Western Mountains from the attacks of Hpo-kai and the Yinda-lines, and as he is devoted to the counsel of the notorious Menloung, in all probability my departure from the country will have been the signal for the recommencement of the attacks on the unfortunate Karens.

G.—Finally, by the distribution of presents to a number of influential petty Chiefs of the Eastern Red Karens, the bestowal of medicine and a free personal communication with both Karens and Shans, I do not hesitate to state that our influence in that direction has been widely extended, and that it will produce results highly favorable to us as a dominant power when the fitting time arrives.

From E. O'RILEY, ESQ., *Depy. Commr., to Commr., Tenasserim Division, Moulmein,—Dated Shoay Gyeen, 50th May* 1864.

I deem it incumbent upon me to place on record the impressions of a political nature which have followed the incidents and experience of the Mission now completed, as follows:—

2. There can be no doubt but the expedition of Messrs. Sconce and Watson, and my own mission to Karennee, have excited the jealousy of the Burmese Government to an extent that may induce them to attempt to establish an influence in Karennee with the view of stopping our progress in that direction, and preventing our access to the Shan States.

3. A report had preceded my arrival at "Ngwai Toung" to the effect that I had brought arms and ammunition for the purpose of establishing military posts in the country, to aid the Shans in a general revolt against the Burmese Government: that this report was believed by the Military Officer in charge of the "Pai-Kong Tat" near "Mobyay," there can be no question, as he sent an "Akyat" with three soldiers to me when in camp at "Ngwai Toung," who deliberately asked me where I had deposited the arms, &c.; and to my reply that I had brought no such munitions of war, and my explanation of the objects of coming to Karennee, he merely gave a smile of incredulity, plainly intimating his disbelief of my statement.

4. The Burmese judge of others by their own standard of political honesty, and regard the expression of truth in such cases as a weakness; if, therefore, they have the impression that we have some ulterior object in view in our endeavours to become more intimate with the Shans, they will, in all probability, attempt to coerce the Eastern Karennees into a submission to them as the paramount power, and, were they to succeed in placing a military post at "Ngwai Toung," it would then become an inevitable necessity on our part to form an establishment in West Karennee, in compliance with the earnest solicitations of "Kyay-hpo-gyee" and his Chiefs, to provide against the very probable chance of aggression upon them by the Burmese, or the Eastern Karens incited thereto by the Burmese.

5. The necessity for some intervention by us to put a stop to the inhuman practice of slavery, as shown in my Report, humanity alone dictates. Under the present conditions of the country, it becomes the imperative duty of the Burmese Government to afford an effective protection to the Shan States contiguous to Karennee from the raids and plunderings to which they are subjected. From sheer impunity of action on the part of the Eastern Karennees, this practice of kidnapping has become an institution of the country. Any Chief, or private individual of Karennee, requiring funds to meet the occasion, has recourse to this means to the end, and the Burmese not only withhold their protection to the Shans over whom they exercise supreme control, but receive presents from these marauders to ensure immunity from interference. A single instance will suffice. The "Akyat," who visited my camp as before stated, brought a Shan woman with him for the purpose of disposing of her to me, having heard that I had liberated several of these unfortunates; he stated that he was entitled to a share in the amount obtained by her sale as his *perquisite of office*, which he was allowed in addition to his salary of Rs. 15 per month!

6. If, then, from their own corrupt administration, or from incapacity, which is the more probable, they fail to afford even the semblance of protection to the Shans, it cannot be expected that a more intimate connection with the Eastern Karennees will improve matters, but rather the reverse, as they will then possess a direct influence which will operate to encourage the Karennees to extend their depredations for the benefit of the Burmese Officers themselves; and the Shan traders, who are now

subjected to the grinding impositions and exactions of every petty Burman Official, when passing through their own States, will suffer a repetition of those oppressive acts, and the trade, which, by the consent of the Karennee Chiefs, may now be renewed, will be annihilated or reduced to a "minimum."

7. I merely repeat the sentiments of old and respectable Shans settled in Karennee in the foregoing remarks, but my deliberate observation and appreciation of the Burmese rule in the Shan States compel me to subscribe unreservedly to them.

8. I therefore respectfully suggest that, in aid of the Shan traders and furtherance of our internal commerce, it is most desirable to obtain from the Court of Ava some recognised system of tax and collections upon them, when passing through the Burman-protected Shan States, to replace the present arbitrary one, and also demand from that Government its action in putting a stop to the infamous traffic in slaves taken from their peaceful homes by the Karennees to the number of 800 to 1,000 annually, and maintained by the connivance of the Burmese Officials mainly.

9. Anticipating the period when some political exigency may demand our interference with Eastern Karennee, we should do well to keep steadily in view those impediments which at present operate to prevent a more intimate connection with that country. The rejection of our friendship is of small importance, because, induced by the evil counsels of the refugee "Menloung," it is simply the action of mind and disposition biassed by a principle which dictates their own security as predominating over all other considerations, and not the result of a more civilized intelligence,—but the agent of this mischief and disturbance; the man who has forfeited his life by acts of rebellion against our authority, and depredation and murder of our subjects, should not be permitted to remain secure amongst a people over whom his evil influence is exerted to their utter degradation, and then foster a bitter enmity to us, to secure his own personal safety; nor should they be permitted to shelter a man whose acts will eventually cause their own ruin: his crimes still call out for vengeance, and, by any legitimate means in our power, we should demand his being given up to us or driven forth from their community, and then, and not till then, will the Eastern Karennees feel unmistakeably that our friendship and alliance is worthy their acceptance, and a necessity of their future peaceful existence.

10. Another element of disturbance, and one that will keep alive a feeling of distrust towards us, and suspicion of our motives on the part of the Eastern Karens, is the hostility of the Chief "Hpokai" and the "Yendalanes" to the Karens of the Western Mountains. This man and his people have an acknowledged grievance, and, so long as it remains unsettled, any coercive measures on our part would be regarded an aggravation of it. He is incorporated with the Eastern Karennees, and equally subservient to the wicked counsels of "Menloung;" to allay this grievance by a liberal compensation is a duty incumbent upon us; it would convince them of our sense of right and justice, and bind them to us by the most friendly relations; that effected, in the event of either himself or

people committing any single act of aggression, or refusing to deliver up captives at present in his possession, he should be made to feel our resentment in a way that would strike terror to the hearts of those of the Eastern Karennees who, in their present ignorance of us, despise our power, and spurn our friendship.

11. And now that they have conceded the point, however ungraciously (as respects the nominal Chief of Eastern Karennee), of a free course of trade to the Shans through their country, I would suggest that a letter of acknowledgment of this concession be forwarded to them from Government, in which should be brought clearly before them the obligations they have contracted, and the necessity for their faithful adherence to them for the future; they should also be warned against lending themselves to the evil counsels of "Menloung," and informed that they would be held responsible for any act of aggression committed either by "Menloung" or their people upon our timber traders proceeding to work the teak forests of Western Karennee, or upon the people of that division of the country; this, conveyed in terse and divided language, adapted to their comprehension, would check any inclination to the commission of such acts as those which have followed the presence of "Menloung" in their country, and, with a small body of Police at the "Kyay-ma-phyoo," we should show them substantially our means of prompt and severe retribution.

12. I have, in my general Report, shown the desirableness of establishing a trading mart at the "Kyay-ma-phyoo;" I here urge it as a measure of paramount importance: the remedy, in fact, for the present disorganised state of affairs in Karennee, affecting our trade with the Shan States, tending to afford an effective protection to our own merchants engaged in the valuable timber trade with the country; the suppression of the aggressive acts of Menloung and his bands of robbers; and affording a full protection to the Kareen Pyees against the attacks of Hpokai and the Yendalenes upon their villages; these results would certainly follow, and I have no hesitation in stating that it would be instrumental in inducing a large immigration of Shans into our territory, to supply the want of population which is so severely felt.

13. On the Kyay-ma-phyoo, and along the course of the Salween south of that point, there is an abundance of fertile land in the vicinity to meet the wants of a large population. It would be requisite, in the first instance, to provide means of subsistence and habitation to the first arrivals to enable them to settle down. A supply of salt, rice, and ngapee, with a house to each family, and an advance as loan of from Rs. 40 to 50 each, to enable them to purchase cattle and instruments of husbandry, would effect a permanent establishment at once to 300 families now prepared to emigrate there, on our intention of forming the Establishment becoming known. All this could be effected at small expense when compared with the resulting benefits. In its absence, our relations with Karennee must remain in their present disordered condition, while at any moment some accidental occurrence of an aggressive nature by either Menloung or the Eastern Karennees may demand our active interference at a large expenditure of treasure and the sacrifice of valuable life,

simply to vindicate our character as an avenging power, without any of the results of a peaceful nature which the measure I now advocate would produce.

14. Such an establishment protected by a respectable show of armed force would satisfy the yearnings of Kyay-hpo-gyee and his Chiefs for our permanent presence in their country, but without that evidence of our authority in close proximity to themselves, they will suffer bitter disappointment, and regret that their friendly relations with us for the past seven years has resulted in so little benefit to them.

15. It is essential, however, in the first instance, that a means of protection be provided to the settlers; this can be done without the necessity of augmenting the Police force. The Police Station at "Thayet Peng Kyn-dat" has now ceased to be of any material utility in its present position, and the larger portion of that at present stationed at "Kanloodo" and "Pappoon" could be transferred to the "Kyay-ma-phyoo" with unquestionable advantage, both to the *better security afforded to the district generally* and in its protective agency to the Shan Immigrants at the key of our possessions on the "Yoonzaleen" frontier. It would be a *sine quâ non*, however, that the Assistant Commissioner of the "Yoonzaleen" reside permanently if possible, at the settlement on the "Kyay-ma-phyoo."

16. In conclusion I may add that in the prosecution of the mission under my charge with only a few (9) armed men to guard the property and assert my position as an Officer of Government, I committed a grave error. Of these men, from being necessitated to send a part of them to escort supplies, I had occasionally only three left to provide against any exigency that might have occurred from the lawless character of the Eastern Karennees. I was daily exposed to rude and insolent behaviour on the part of Karens, Toungthoos, and Shans when in a state of intoxication, which tried my temper and forbearance to the utmost; the Chiefs of these people plainly told me that it was out of their power to protect me from this annoyance; that I should have come with a sufficient force to maintain my position, and show the dignity of our Government and its power to punish any aggression. To such only were the Karennees respectful in their language and behaviour, and unless I inflicted chastisement upon the intruders myself they were powerless to assist me. And certainly had I done so it would have been at the peril of my own and the lives of those with me.

17. The whole period of my stay in Eastern Karennee was one of unmitigated misery, and I again repeat that to races so far removed from civilization as are this people, who acknowledge no authority but that of might, succumb to no law but that of their own bad impulses, and pass their life from infancy to the grave in unrestrained license of the most depraved nature, it were a great mistake to suppose that the presence amongst them of an European Officer of Government without any outward indication or demonstration to their minds of our power and dignity can be productive of any higher emotion than that of contempt. Accompanied by some degree of state, my mission would have been

infinitely more satisfactory in its results, and the infamous Menloung would not have dared to dictate to Tsanlapan the message which prevented my meeting that Chief in person.

From E. O'RILEY, ESQ., *Depy. Commr., in charge Karennee Division, to Commr., Tenasserim Division,—Dated Camp Ngway Toung, 28th February* 1864.

The petition accompanying was presented to me by the Shan Agent, Moung Hpoo, previous to my leaving the western division of Karennee, and detained by me for the purpose of ascertaining from the influential Shans of this place, whether the scheme proposed is feasible, and what would be the probable results.

2. After consultation with the head men of the Shans here, and asking their advice thereon, I find that the establishment of a trading mart on the Kyay-ma-hpyoo Khyoung is considered very desirable, as, from the position of that stream at its junction with Salween, it meets the various trading roads on both sides of that river, which extend to the Siamese Shan States on its eastern, and the Burman Shan States on its western side.

3. The advantages that would result to the measure appears to be—

A. The affording a trading mart to the Shans and Chinese traders, who, from their great distance of residence to the northward, are unable at present to extend their trading expeditions to the ports on the Coast, and return to their country, before the setting in of the south-west monsoon.

B. The extended development of the productions, both of Karennee and our own possessions, suitable as exports to the regions to the north-east of our frontier.

C. The supplying a safe asylum to numbers of respectable Shan merchants, who, under the present arbitrary system of exaction and tyranny of the Burmese officials in their own country, would be induced to emigrate and settle at that place.

D. As a refuge to the large body of Shans, who for the same reason are desirous of immigrating, the establishment of our authority at that place would be of material benefit in encouraging families to enter our territory, and I am assured that many thousands would at once avail of it, if means of subsistence for the journey, and subsequently until finally settled, were provided them.

E. With a trading mart at the point indicated, it would be necessary for its protection to remove the present Police Station from Thayet-pinq-kyu-dut to the mouth of the Kyay-ma-phyoo, and this, while affording the necessary protection to the new establishment, would effectually prevent the entrance of marauders into our province from the north, provide a check on the lawlessness of the people of Karennee, secure community from molestation to the Shan traders in their passage

through the eastern division of Karenee, and tend to the security of the Karens of the Tounghoo ranges. And as a means to the end, in extending our influence to countries in which it is most desirable, for political reasons alone, that it should be felt, I think it will not be questioned that such an establishment would be the most effective agency thereto.

4. The questions involved, however, in this proposition are:—our right to the line of Kyay-ma-phyoo, as a boundary; and the means requisite for its permanent establishment.

5. With reference to the first, I have ascertained beyond all doubt that, since the late Captain D'Oyly came into the country in pursuit of Mingloung, and placed an armed party there, the Kyay-ma-phyoo has been recognized by the Karennees, especially by Kyay-hpo-gyee, as our proper boundary. The Karens located on the upper portion of the steam, or its right bank, in fact recognise the Government office, or Tsou-kai-gyoup of Kauloodo as their head, and their tax forms an item of the revenue of the Yoonzaleen. And from their position to the mouth of the stream, the whole country is without inhabitants, in consequence of the absence of all protection by us.

6. As an initiatory process it would be requisite to create a fund available to assist immigrants in the first instance, and furnish an advance to each family of Rs. 40 to 50, for their permanent residence, to be repaid within a certain period after settlement.

7. As a measure possessing grave claims to the consideration of Government, tending to further the prosperity of our trade and possession, I now do myself the honor of submitting these remarks.

From E. O'RILEY, ESQ., *Depy. Commr., to Commr., Tenasserim Division, Moulmein,—Dated Shoay Gyeen, 28th May* 1864.

I have the honor to forward a parcel containing a pair of Bullocks' Horns for the purpose of their being forwarded to Calcutta, and mounted as Mulls in the same manner as the ones originally made for Kyay-hpo-gyee.

2. The circumstances attending the origin of this requisition are alluded to in my general Report of the proceedings of the Mission; but the following extract from my Journal will explain the matter more particularly:—

8th March 1864.—Received a message from Kyay-hpo-ngay, of Moung Belai, to the effect that both himself and Chiefs were desirous of performing "Theetsa" with me, as, although I had visited that place on two occasions, that ceremony making us fast friends had not been performed. Moung Hpo proceeded across to Moung Belai, and on his pointing out that Kyay hpo-ngay's name appeared on the horns of the first "Theetsa" made with Kyay-hpo-gyee, he remarked that he was not *personally* present on the occasion, but had sent a representative who was now dead; this had annulled the act, and as most of his subordinate Chiefs and Loogyees of his place had not participated in the ceremony, and were desirous of doing so, he hoped I would accede to their wishes and go to his village for that purpose. As Kyay-hpo-ngay and his people are in

no way subordinate in authority to Kyay-hpo-gyee, and the argument he advanced was reasonable and productive of good, I sent a message that I would cross over to Moung Belai to-morrow for the purpose of complying with his wishes.

10*th March.*—Proceeded over to Moung Belai, and, under the shade of a blanket stretched upon bamboos, awaited the arrival of Kyay-hpo-ngay and his people till near noon. They at length made their appearance, accompanied by the usual stirring music of gongs and drums, and a party carrying the bullock slain for the occasion. The Chief Kay-hpo-ngay was as tacitum and dirty as usual; he assented to all that was said by one of the petty Chiefs who spoke tolerable Burmese. After the bullock was cut up preparatory to the feast, I enquired whether those partaking of it thoroughly understand the obligations they were about to undertake, viz., the maintaining an uninterrupted course of trade, through their own country, both to the Shans from the north and our own people who sought means of trade with Karennees; they replied that they fully understand those obligations which had been kept inviolated ever since my first visit to the country in 1857, but, with the exception of one single individual then present, all the others who had performed "Theetsa" with me at Kyay-hpo-gyee's village were dead, and that was the reason they wished for a renewal of the ceremony in their own persons; and on my exhibiting the horn of that occasion, Kyay-hpo-ngay expressed a wish that one of those of the present ceremony be mounted in a similar manner and placed in his possession, which would be considered as an heir-loom by himself and Chiefs, and he directed that both the horns be given to me for that purpose.

3. I enclose an inscription to be placed on these horns, and I would impress upon Government the importance attached to these trophies. So long as they possess one of the horns, they would consider it infamous to infringe their engagement made on the occasion; it is, in fact, the most sacred obligation they can come under, and secures their fidelity to the promises made even from one generation to another.

4. I also forward the "horn of friendship," the duplicate of the one in the possession of Kyay-hpo-gyee. I consider that they should be deposited with either yourself or the Chief Commissioner to be used as occasion may require; to return this to the keeping of the Tounghoo authorities would violate the promise I made to Kyay-hpo-gyee, and cause him much distress of mind: and I feel assured that, after the faithful adherence to the engagements made by him seven years ago, the Chief Commissioner would be annoyed to find that he had unwillingly caused affliction to the old Chief.

Inscription to be placed on a Silver Band round each Horn.

The token of friendship and good faith made between E. O'Riley, Deputy Commissioner, Martaban District, and "Kyay-hpo-ngay," and the Chiefs of Noung Belai by the ceremony of "Theetsa," the condition being that they afford protection and assistance to the Shan traders passing through their country.

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SKETCH MAP

Route of Lieutenants Lance & Watson

During the Salween Expedition

From December 1863. to April 1864.

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